71 38

DIVINITY SCHOOL LIBRARY HARVARD UNIVERSITY

THE

NEW-JERUSALEM MAGAZINE.

Vol. VIII. SEPT. and OCT., 1884. Nos. 9 & 10.

CONTENTS.

THE NEW-CHURCH SERMON ..... *L. P. Mercer* 497
THE GRAND MAN ..... *B. F. Barrett* 517
SAINT THERESA ..... *Francis Phelps* 526
MAN AS AN ANGEL, THE END OF THE DIVINE CREATION .. *Thomas A. King* ... 539
NOW AS THEN. (Poetry.) ..... *Annie M. L. Clark* .. 550
IN TRUTH AND GOOD ..... *Joseph Pettee* 551
THE ATMOSPHERES ..... *William Denovan* ... 560
WHEN? (Poetry.) ..... *Susan Coolidge* 566
THE TRUE CHRISTIAN LIFE ..... *Albert P. Schack* 568
THE INCARNATION ..... *Henry H. Grant* 580
AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA. V ..... *Willard H. Hinkley* 587
FRIENDSHIP ..... *Ella F. Mosby* 591

SWEDENBORG STUDIES:

The First Work; The Promise Made in A. E., n. 26.

BOOK NOTICES:

James and Lucretia Mott, 602.—The Surgeon's Stories, Vol. V., Times of Linnaeus. Vol. VI., Times of Alchemy, 603.—Elizabeth Fry, 604.—Man, Woman, and Child, 605.—Wit, Wisdom, and Philosophy of Jean Paul Richter, 606.—To Mexico by Palace Car, 606.—Helps for the Thoughtful, 606.

THE NEW CHURCH:

What is a Sufficient Intellectual Preparation for Membership in the New Church? 607.—A Faultfinder Excused, 610.—The Maine Association, 611.—The English Conference, 613.

THE RELIGIOUS WORLD:

The Need of Liberalism, 616.—Progress in Theology as in Science, 616.—Converted from Rome, 617.—The New Theology, 618.—Important Distinction, 618.—A Noticeable Change, 619.—Child Nurture, 619.—Free Inquiry, 620.—Truth for Authority, 620.—Telepathy, 621.—The Revised Old Testament, 621.—Presbyterianism, 622.—The Inter-Ecclesiastical Congress, 622.—New Class of Christians in Russia, 622.—Abusing the Truth, 623.—Catholic Uneasiness, 623.—Union in Italy, 623.—Congregationalist Worship, 624.—A Wise Judge, 624.—Basis of Union Among Christians, 624.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

— AT —

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS: — Payable in Advance, (including postage) $1.00 a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of E. A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

DIVINITY SCHOOL
HARVARD UNIVERSITY

THE

NEW-JERUSALEM MAGAZINE.

VOL. VIII.—NEW SERIES.—NOS. 9 & 10.

SEPTEMBER AND OCTOBER, 1884.

THE NEW-CHURCH SERMON.*

IN view of our Divine Commission, "Go ye into all the world and preach the Gospel to every creature;" in view of the fact that this commission is renewed to us with even more than the solemn signficance of its delivery to the first Apostles, in that now for the first time the interior and genuine truths of the Gospel are revealed and commanded to be preached; in view of the issues present and future, which, humanly speaking, depend upon our fulfilment of this Commission, I can conceive of no subject of greater interest to this Conference, than "the New-Church Sermon."

It is true, indeed, that preaching is not the only function of the minister; but it is surely no unimportant part of his work. That sublimely comprehensive definition of the duty of Priests, that "they ought to teach the people, and to lead them by means of truths to the good of life," includes all that the wisest and best can do for souls, in the culture of his own mind and heart, in the homes of the people, in their going out and coming in, in Bible and Doctrinal classes, in the reading circle, in public and private prayer, and in the confessional, as well as in the pulpit. The best way of performing all these offices is worthy of study. But when we remember that from the pulpit we often have access to hearts

*Annual Address before the Conference of New-Church Ministers, 1884.

that are homeless, to minds that are helpless in graver studies, to consciences that are hardened and will not make a confidant of the pastor, the importance of the sermon becomes manifest and urgent. It is to many minds the only means of instruction in Divine truths; and to more hearts it is the only medium of pastoral access for the inducing of repentance and amendment of life. Without forgetting, therefore, or undervaluing any of the other uses of the ministry, I wish to limit this discussion to the use, object and method of the New-Church sermon.

So far as I know the subject has received but little systematic treatment. It probably has been a matter of much thought with all of us, but it seems strange that so few should have contributed the results of their study and thought for the furthering of higher ideals and better methods of sermonizing. Our periodicals have contained, now and again, evidences of discontent on the part both of ministers and laymen; but until a series of papers appeared two or three years ago in the *Intellectual Repository*, from the pen of the Rev. Thomas Childs, I have seen no attempts to treat with any degree of thoroughness the principle and true method of the sermon. I mention that series of papers at the outset because I have used it freely in the preparation of this address; and because it contains so much stimulative and suggestive thought as to deserve very careful study. My present purpose is to bring forward some of its suggestions, to gather into definite propositions thoughts that may have been working privately with all of us, and if possible, thus to awaken a new interest in this specific subject that may lead to greater power in the pulpit, and a more perfect adaptation of the sermon to the spirit and need of our time.

I. In discussing the sermon we must treat the preliminary inquiry "What is it?" In defining the general idea of the sermon I may follow Prof. Austin Phelps whose theses will be found sufficient and for the most part beyond criticism.

1. "The sermon is an oral address." It is something distinct from an essay or a book. "If well constructed, it has peculiarities of structure adapting it to oral delivery, and

in some respects unfitting it for private reading." It involves in its very idea "the ease, versatility, the flexible expression, and the quickness of transition, which belong to good extemporaneous speech." It is living speech between man and man; perhaps all the more living that it is spoken with the aid of a manuscript, but requiring to be constructed and delivered with the dominant idea of speech, a present audience, a compact principle orally delivered and easily grasped by the hearer, and a definite object to be immediately realized through the mutual influence of speaker and hearer.

2. "The sermon is an oral address to the popular mind. The best test of a good sermon is the instinct of a heterogeneous audience." It is not delivered to the few, to the instructed or the novitiate, to the cultured or the simple, to the repentant or the unawakened; but to all, and with the consciousness of many kinds and gradations of need. There are few audiences which do not include a wide range in the orders of mind and state represented; it is the ideal of preaching to bring under the influence of the church just such an audience, "all the world," and this popular element in the ideal of a sermon is fundamental to the end of drawing and helping such an audience. New-Church congregations have been so largely composed of the initiated and well-instructed, that the temptation to preach to a class is great. But the children are always with us; the youth of the Church are with us, needing to see the application of truth to their opening and evil-beset lives; the inquirer may be with us any Sunday, just beginning to think sanely, and perhaps fighting the ghosts of an old faith, and struggling with the remains of past states; and the world is at our doors, many perhaps only waiting to hear themselves called, and to be convinced that the preacher has them in his thought and feels their need in his heart. The field is the world; the world of real life.

3. "A sermon is an oral address to the popular mind upon religious truth as contained in the Christian Scriptures." This quality distinguishes it from the secular lecture, and rules out of the sermon everything which is apart from the religious necessities of the people. If it were necessary,

this would be the place to urge the importance of drawing the theme and materials of the New-Church sermon from the Divine truth as revealed by the Lord in the Word and in the Church writings. But it cannot be necessary. We certainly may assume that all ministers in the New Church will feel their commission from the Lord's Revelation to his Church, that they are but his ambassadors in the declaring of his truth as committed to us in the Divine doctrine of the Church; and that they will loyally derive the theme and matter of the sermon from that Word which is with God and is God with us.

4. It is involved in the generic idea of a sermon that the truth should be elaborately treated. A religious exhortation is not a sermon; informal remarks at a religious conference are not; woven into a sermon they may be, but isolated they are not preaching. "A sermon is a structure; it is something put together with care. It has unity, coherence, proportion, a beginning, a middle and an end." I know of no reason why in the New Church we should ignore this literary distinction; and, indeed, see no way in which we can afford to do so. Certainly the reading of passages from the Word or Church writings is not preaching; for the very idea of preaching involves that the preacher has taken the Divine truth up into his understanding and seen it in its relations, and in its application to human states, and that he should feel it and speak it to the direct end of a specific application. The preacher is not one who speaks from inspiration, or by dictation; but one in the illustration of his office capable of seeing truth in its application to life, whose function it is to teach from illustration that which is given by revelation. It is thus that the gifts of the Holy Spirit are transmitted through the clergy; and the sermon will not be an article of that spirit unless its matter has been thought out, seen and presented with a view to human states and in vital application to them. This means elaboration, with pains, and often with pain and groanings that cannot be uttered. Professor Phelps well says, "that in the pulpit, as everywhere else, the presumption is always against the efficiency of anything which costs the producer little."

5. Finally, we have the entire definition of the generic idea of the sermon, as an oral address to the popular mind, upon Divine truth as contained in the Word and doctrine of the Church, elaborately treated with a view to persuasion. I certainly have not intended to give a lesson in homiletics, but only to clearly define our subject. I think the definition will meet with no objection, unless it be in regard to its aim. Persuasion in preaching is a thing to which there is much disparaging reference in the Church writings; and we have grown, therefore, somewhat afraid of the word. Professor Phelps uses it, however, in this definition of the sermon only to indicate that the aim of the sermon must always be to reach the heart and determine the life. He argues, what every New-Churchman knows, that the persuasion of the heart is to be attained through instruction and conviction, and not apart from it; and what can be the aim of the New-Church sermon, if not to lead men by the light of truth illustrated in its relation to their lives, thus in freedom according to reason, to feel its commands and to determine their lives accordingly?

The distinction then, between the sermon and all other forms of teaching consists in this, that it is constructed with a view to its oral delivery to a popular audience, including a variety of mental and affectional states, and with the purpose of producing a direct, practical effect in their thought and life.

II. It must be seen, therefore, that the plenitude of truth in the New Church demands the highest type of sermon, rather than dispenses with it. I should regard this as too obvious for discussion if it were not that we are confronted with the undeniable fact, that in the history of the Church the study of method, in sermon-construction, has been neglected, and, indeed, that there has existed a sort of theory against it.

1. The mere statement of the truth has been held sufficient, and the manner of speaking the truth neglected to that extent that there is in the Church "a latent feeling and ostensible attitude towards preaching" which "excludes the conception of it as a distinctive art." That there is an art

of speaking the truth is, as Mr. Childs shows, not so much rejected, as it is either misunderstood or its very possibility forgotten. "Something in the air affects this misunderstanding and forgetfulness;" and it is easier to trace its origin than to account for its continuance.

(*a*) One cause of the past neglect of the manner of preaching is the extent and grandeur of the revelation committed to the Church. To those upon whose wondering sight burst the first full revelation of rational truths contained in the Church writings, in a day when the drowsy Churches droned on at their rituals, and expounded in unvarying phrase their catechisms of faith alone, it is not strange that it should have seemed a matter of indifference in what form the truth were spoken. It was so wholly new, so imposing and impressive in contrast with all they had heard, or the world dreamed of, that they were mainly inspired with the desire to know and to understand. They were so few in numbers that they could more effectually learn and satisfy their desire, in the reading circle. Other forms of teaching, took the place of the sermon. And as their numbers increased, and churches were instituted with public services and preaching, they were so hard pressed by opposition that the form of discourse became largely controversial of necessity; except when the little flock was left to itself, when it was so exclusive a class, for the most part trained in the study of the writings, and demanding instruction, indifferent to its form, if only the desire to learn were gratified. We need not regret, we may rather rejoice, that the Church had its beginning in this class-room sort of preaching. The foundations were thus without doubt more firmly planted, and we have become thus the inheritors of a sounder docrinal tradition. But we have as unmistakably inherited a form of discourse, which, however suited to those times, is not adapted to the changed conditions of the present. If it does not fulfil Mr. Childs's description as being "hard, and dry, and mechanical, and theoretical, and theological, and disquisitionary, and technical, and essayistic," it does at least, so far ignore literary distinctions as to violate the generic idea of the sermon, and fall short of that effect which the sermon is

designed to produce. Our sermons have been doctrinal essays, inducing self-satisfied argumentations, and often contentious intellectual states, leaving the affections untouched, and producing, therefore, as this method of preaching was bound in its end to produce, a "sentimental reaction" and degeneracy into an equally unwholesome form of discourse, of which it may not be too much to say, that it is often only "vague generalization and semi-sentimental appeal."

(*b*) This difficulty growing out of the abundance of truths the New-Church preachers have had to present, has been augmented by their necessary familiarity with the form and tone of teaching in the writings of the Church. No conclusion can be drawn from the method of presenting truth in the writings, as to the true method of sermon teaching. Swedenborg was not a preacher; the writings are not sermons. They are the sole source of the matter of the New-Church sermon, but they furnish no models of its structure, and it will hardly be claimed that they do. But the preacher's necessary familiarity with their actual forms of doctrinal statement, united with a desire to teach only what Swedenborg has given us in the wholesome sense of its Divine authority and fulness, made it of all things natural that his sermonizing should take the tone and style of the writings; and thus in time, without attention to the art of sermon construction, preaching became the reading of doctrinal essays consisting very largely of "clippings" from Swedenborg, put together often with more regard for the truth than for the true needs of the people.

(*c*) These natural causes belonging to the fulness of truth in the New Church, and to its necessarily exact, compact, and dogmatic statement in the theological writings of the Church, have not only led to the neglect of the right manner of speaking the truth to the people; they have not only induced methods that are dry, technical, and unmoving, even when intelligible to the hearer; but they have been defended through a misunderstanding of the doctrines of the Church itself, and led to a theory, more or less widely received, that we ought not to seek to influence the feelings, and that the

truth should be presented in its positive, unimpassioned statements, without any bias of feeling in preacher or hearer. This theory, right enough in its intention, is wrong in its application. It is drawn from the statements "that the interiors of the Word ought not to be opened by endeavoring to move the affections," and "that eloquence ought not to be studied." And this rebuke of the old Church practice of studied appeals to the feelings, "which preachers are in the habit of making," has been interpreted to mean that the affections are to be ignored or suppressed in preaching, and the understanding alone is to be the medium of unfolding and receiving the truth. "But," as Mr. Childs points out, "the reasoning which would infer this to be the meaning of Swedenborg's statements would thereby undermine its own position, for in the same paragraph the human understanding is equally excluded from any share in the interpretation of the Word. 'The human understanding ought not to have any share in the exposition of the interiors of the Word!'—S. D., n. 3605 1–2. The rule of rendering, therefore, which would exclude the affections would also foreclose for the intellect any participation in that interpretation of the Word in which preaching essentially consists." "Let us not urge Swedenborg's words into a rule for the affections that we are not prepared to apply to the intellect." Clearly this rebuke is only intended to apply to that sorcery of the pulpit which moves the affections without instructing the mind, and confuses and coerces the mind itself by sophistries of argument and fallacy of illustration, and induces a persuasion, not from "the exposition of the interiors of the Word," but from self—a persuasion, therefore, which only sees the interiors of the Word in its own light and is closed to their instruction. Exhortation without instruction may effect this, or reasonings from science without regard to the revelations of spiritual truth; but the active and vigorous presentation of revealed doctrine, as grasped by study and meditation, as pondered in the heart and regarded in its application to human states, and spoken in earnest zeal to instruct, illustrate, confirm, move, and thus to save human

souls, is not forbidden, but required in the very idea of the function of the sermon. The New-Church preacher is forbidden to attempt to move the affections before instruction in the truth and duty in which they are sought to be enlisted; and he is forbidden to move them by other means than the Divinely-revealed and authoritative truth; but to intellectually grasp and affectionately embrace the truth, and out of a clear mind and burning love to awaken intelligence, and love, and determination to duty in others, is the very use to which he is called, and for which he is to lay all his resources of understanding and eloquence tribute.

(*d*) We must name one more influence which has operated against the improvement of homiletical methods among us, and that is *fear of criticism.* I do not know how to designate otherwise that consciousness of a critical, argumentative, and censorious spirit, or spirits, which is often present with our preachers both during the preparation and preaching of the sermon. The most of our congregations contain laymen who are not only readers and students of the writings, but some of them self-constituted defenders of the faith, who know, or think they know, what the doctrine is, and are anxious that the preacher should not go astray. They listen to see if the sermon is doctrinally correct, and are usually not modest in expressing their opinion of its soundness. In his study the preacher is conscious of such people, he knows their thought, knows how every statement will strike them, what they will oppose; it may be the subject, the method of treating, or some illustration which he deems necessary to its successful presentation to the majority of his hearers. He may not define this opposition; but it is present. Without knowing it, he allows himself to preach to this one or these few, knowing and conceited; he guards his statements, he quotes from the writings, he argues not only the main subject, but argues every incidental statement, argues even his illustrations to prove that they are good; and the result is apt to be devoid of life, useless for any purposes of life, and unintelligible to the great body of the people. I think we have all known something of this feeling. I think we usually send

to the *Messenger*, or preach on general occasions at Associations and Conventions, not the sermons we have preached with greatest intellectual freedom and unselfish purpose, not those that have taught and moved our people, but those we consider best fitted to run the gauntlet of ministerial and lay criticism. It is manifest that in such a state of things there can be no free development of individuality, no earnest living speech as from an apostle to men; and that if we need improvement in sermon methods we must seek it from high regard for its usefulness, and prepare ourselves to ignore and disregard all such criticism, and with determination to disarm it if possible by striking the truth home to the hearts of those who have been only too long priding themselves upon their doctrinal knowledge and high office of hearing sermons with disinterested purpose to keep the minister sound, and his feet in traditional paths.

2. But do we need other and better methods of sermonizing in the New Church? Does not the rational quality of New-Church truth dispense with the necessity for great attention to method of presentation? The answer is obvious. The higher the truth, and the greater its importance to men, the more necessary is it that it should be spoken in the most intelligible, convincing, and impressive manner. The more excellent the thing, the higher its use, the more perfect should be its form; and the very fulness of truth in the Church, its spiritual coherence and rationality, the intricate and complex nature of the human soul which it reveals, and the possibilities of judgment and life which it opens to the mind, make its teaching to any practical and living result most difficult, and call for the very highest type of sermon in the method of managing materials, and of adapting them to the intellectual and affectional states of men so that they shall come with the force and authority of Divine command.

3. Again, there is the more need of the sermon in its high sense in the New Church because of the abundance and excellence of printed instruction. Our books and tracts do not dispense with its necessity, they make it more imperative. If we are to avoid the sin of faith alone, if our people are to

be not only instructed in abstract truths and to assent to them, but are to see them in relation to the Lord and their own lives, they need to have them brought home to them not only through the eye, but by the ear — which is the gate to the will. We all know that for some purposes of instruction the printed page is superior to the oral address. The well-instructed, and as we have got to say "well-founded," "receiver" of the doctrines must become such by reading. There is such a multitude of truths fundamental to certain processes of understanding that they must be acquired and memorized in that way, that the sermon may have its highest field of use. But this is not all that the Churchman needs, and the more fully this need is supplied the greater will be the need for direct and illustrative discourse. You can see this need illustrated in the untaught instinct of the mind, which in many instructed New-Churchmen leads them to listen to Old-Church orators, saying they got greater benefit in hearing the truths they have learned illustrated and brought home to the life. Their conclusion is fallacious, but their instinctive effort to find in the platform art of the Old Church the illustrative and direct discourse which the New has failed to furnish, should teach us one lesson.

III. There arises here, a distinct topic which has been incidentally anticipated — *the object of the sermon.* Its object is, "to so teach the truth as to lead to the good of life." There can be no objection to this form of words; but what does it involve? Is a complete theological statement of the truth in the sermon capable of leading to the good of life? And is such statement the only object of the sermon?

Mr. Childs states the question and his answer in this way: —

"Should the object be the presentation itself of the whole of a truth, so that that truth should be known by us in its completeness, and thus may in our own minds apply itself in its different relations? I answer unhesitatingly, that though this is the thing which so often passes for preaching, and is on occasion legitimate, it is yet that mere simulacrum of preaching which has been the New-Church preacher's temptation because of the fulness of his truth, and of which we must, somehow or other, get rid."

He imagines our asking in amazement, "What, then, is the object of preaching if not exactly this?" and answers,—

"True preaching I take to be the presentation of a truth, or truths, and their unfolding in their relations to human states — that is, it is the preacher's function not merely to present a truth in its completeness (as far as may be), but himself to develop the relations of the truth he presents so that the connection between the truth and its good may come distinctly home to the hearer."

The object of the sermon, therefore, is *not* a complete theological statement, but a "concrete presentation of the truth, having religion for its explicit aim." This is sufficiently important to deserve a moment's elaboration, for this object involves the presentation of a single truth, or subject (*a*), in its distinctiveness, as claiming the whole attention (*b*), in its fulness, as being illustrated in relation to the thoughts and states of men, and (*c*) in its power, as making immediate demands upon obedience.

1. The first object is to present a distinctive truth, and claim the whole attention for it as moving to a direct practical aim. This is entirely apart from the probable object of a treatise on theology, involving a discussion of the truth in its relations to other truths, and admitting of a reference to all in actual or possible alliance with that directly discussed. The conditions of oral address do not admit of such extended discussion, and the purpose of the sermon does not require it. A distinct proposition, latent or expressed, is essential to an oral treatment of any subject. It is demanded by the oratorical instinct of a good speaker, and it is equally required by the instinct of the hearer, which leads him to demand that one shall "speak to the point." There must be a main point; it must be distinct in the mind of the speaker, and it must be so plain, and must be kept so dominant, that the hearer can grasp it easily, and hold it before him steadily. The subordinate propositions must neither be so numerous, nor so involved as to obscure the main point or leave an indefinite impression of their relation to it. This is one of the simplest and most fundamental principles of the art of public speaking; yet it is

very difficult in the practice of the New-Church preacher. Who of us has not heard sermons, who of us has not preached sermons in which the immediate subject of discourse became lost to our view — perhaps was never discovered by the average hearer, because of the multitude of related truths which were dragged into the foreground? Our materials are so rich, there is such an intimate dependence of one truth upon another in the system of our heavenly faith, that we easily miss the function of preaching in an endeavor to state as many truths as possible. But unless the preacher resist this temptation to tell all he knows, or even all he thinks his hearer should know, he will only confuse his subject and defeat the purpose of the sermon.

If it be objected that the people will not read, and that it is necessary to make the sermon a full statement of related doctrine, it must be answered that the attempt can only result in the defeat of its own object. It burdens the hearers with a dry and unintelligible collection of particulars, which, so far from instructing, or creating a taste for reading, creates the impression that there is nothing interesting, nothing of easy apprehension or of practical application, to be read. If the sermon, instead of abdicating its own place and function to fill the use which belongs to books, were to be kept strictly within its own range as enforcing the meaning of a distinct truth in its living relations to men, it would rather "create an intellectual and moral necessity in hearers to become readers." It would secure attention, awaken interest, and beget a thirst only to be gratified at the fountain of its own sources of information. In any case we shall never compensate the people of the Church for their neglect of reading and study by loading our sermons with abstractions, and technicalities, and condensed statements of truths that have no more relation to the subject in hand than to any other "coincident aspect of the spiritual heavens."

No idea of suppressing the truth is to be suggested here, but only that the preacher has in hand in any given sermon, one subject, and that he is not to lose it, nor to suffer the people to lose it; and that all subordinate truths are to

be brought into natural, necessary, and manifest relation to it; and all this, with careful consideration for the possibilities of attention in a mixed audience, so that they shall surely see a Word in which is life, whose life is light.

2. It must be the preacher's further object to present this distinctive truth in its fulness as related to the thoughts and states of men. That of which the truth is full is life and light; and to present its fulness is to bring this life and light home to the souls of men. The present capacities, conditions, and tendencies of thought, the present states and possibilities of life, cannot be ignored. He who thinks he does well to state the truth with theological accuracy, without giving himself any concern to come into sympathy with the thoughts and feelings of men, will be likely to find himself without an audience. The people may be there, but they will not hear, or hearing they will not understand. He may appeal to the accuracy of his statement, and trace in detail its relations in the whole system of church doctrine; but if he has not traced its applications to present thought and life, he has no right to mourn over the heedlessness and degeneracy of men. They have not heard because there has been nothing said to them. Saying true things is not teaching men; and there can be no instruction in the truth until it is actually made to touch the thoughts of men's hearts. Its relations to their states are far more important, so far as the function of the preacher is concerned, than its relations to other truths.

This is not to advocate popular preaching in the sense of telling people what they wish to hear, or pleasing them with the sound of something which they do not understand. It does not mean that we should conceal the truth, or talk without speaking the truth. It does mean, however, that we should speak and reveal truth to the people, and not speak it in the air. Preaching to be popular is so unworthy of a New-Church preacher, so transparent a sin, that we need not suppose it to be a very great danger. One could hardly indulge it without being conscious of it sooner or later; and we may have confidence enough in the sincerity of our preachers to believe they would shun it as a sin. But while one must not preach

to be popular, he must "be popular to preach." He must understand the people, and be understood by them. He must know souls — what they feel and what they think, how they strive, become confused and fail, how their eyes are blinded and their efforts wasted. He must work out the truth in its relations to these common thoughts, and feelings, and activities, and in the sermon he must show what he sees, so that all can see and feel. In what other way can the sermon become a means of teaching truth, and leading by truth to the good of life? In what other way can the fulness of the truth be developed than by tracing its applications through the devious windings of human states so that it may utter its prophetic salutation to the hearer, "Thou art the man."

3. In this way only can the truth be developed in its power, as making immediate demands upon obedience. This is the very ultimate object of the sermon, — practice, or the good of life. We might almost dare to say with Mr. Childs that he whose sense of responsibility fails to fix upon this as the aim of preaching, is essentially not a preacher. "He who, by hook or by crook, in this way or that, through doctrine, logic, illustration, imagination, exhortation, brings down the highest truth to the lowest willing apprehension, and tracks its course through the intricacies of heart, and intellect, and practice, has done more, far and away, toward a genuine result in the Church of God than the most complete presenter of abstract doctrine could surely ever dream of effecting." This is the true fulness, the real interiority of pulpit truth; and to suppose that hearers can be really interested in any other, to suppose, therefore, that any other can lead to any good result in life, is "to mock the laws of God in the action of the human mind — is to go against Nature itself. Vague generalities and mere appeal go over their heads and lodge nowhere; they can get the bare bones of truth's ideas at home as well as from you; it is yours to give them that something they cannot get at home — that subtle, indirect, interior unfolding of the truth in relation to themselves and their states, which is the power and the charm of the pulpit," because it opens

the door to the power from on high, and makes a way for the intercession of the Holy Spirit.

IV. This brings us to consider, finally, the method of the New-Church sermon. Having grasped the object of the sermon, is there any method by which it will naturally embody itself? The inquiry is not whether the sermon shall be topical or expository, or whether it shall follow one uniform mode of treatment, for all know it may be one or the other, and that the preacher must "be quick with the double instinct of alertness" to all varieties of treatment; but is there any general principle applicable to all varieties of subject, and capable of guiding us in the art of effective sermonizing?

I think such a principle has been foreshadowed in the argument for a distinct proposition as essential to oral address. The method of the sermon must be so far deductive as to put the hearer speedily in possession of the general truth or doctrine of the text, and develop its particulars and applications in the light of the "main point," or general proposition.

A distinction is to be made between the way in which investigators discern the truth, and the way in which truth is most successfully imparted to disciples. The investigator begins with facts and particulars; he accumulates them, confronts them each with the others, and in the light of reason arranges them and concludes a universal principle in, and under which, they are related. The naturalist studies the secrets of nature in this way, and generalizes the laws and principles of science. The class of students is trained in this way when the object is to prepare them for original scientific investigation. But in teaching, or in lecturing on scientific themes to a popular audience, the process is reversed. The successful teacher presents general principles and laws, and unfolds their relations and applications in nature by argument to particulars, and the illustration and confirmation of facts and phenomena. Precisely analogous are the requirements of study and of preaching with the minister. The process of his investigation and study is inductive. His subject being determined by his own thought of the people's need and his general knowledge of truth, his text selected, he

begins his inductive study. He accumulates the facts and truths concerning it from the Word and the Church writings; he examines them and arranges them in the light of reason and experience. He endeavors to see the truth in its fulness, and grasp its principles. In the same way he studies men. He brings together his knowledge of men and the principles of his text, and selects that one, which, from his illustration, he sees to be of most immediately useful application. This is unquestionably the true process of preparation; but in teaching, the process is reversed. In the construction of the sermon the principle elucidated from the facts, is first in time and dominant throughout. It is to be grasped distinctly, and after some textual or general introduction leading up to it, it must by announcement or influence be communicated to the hearer. The principle once presented, so that the hearers know what the preacher is after, it is to be unfolded in its relations to the letter of the Word, and in its particulars so far as they can be introduced to illustrate the principle and show its application to human states. The principle of truth which is the last thing fully determined in the preparation, is the first thing to be impressed in the presentation; and this method will apply whether in the topical presentation of doctrine, or the exposition of the spiritual sense of the Word.

We have become familiar with a very different method. It is, to begin with, a longer or shorter introduction on the importance of the spiritual sense, to proceed by separating every divisible part of the text and expounding its signification, and to conclude with an attempt to translate the whole into doctrinal language. But is not this to carry what properly belongs to the study into the pulpit? It is exactly as though one should set about the exposition of any proposition by defining from the dictionary its separate words; it not only is in bad taste, but to the average hearer unintelligible. It may be said, that this "higher-dictionary method" has been employed by some of our ablest preachers; that under it many of our wisest Churchmen have been trained; and that it has, at least, the merit of familiarizing them with the spiritual sense of the Word. But it must be remembered

that they preached to exceptional congregations; that most of the people were well read in the Church writings; and that they were able from the outset, to discover for themselves the general principle of truth which was gradually being spelled out to them. We preach to a different generation, neither able nor willing to follow this analytical method; and in our attempt to meet the popular reaction against this form of teaching, it cannot be denied that we have sometimes substituted mere generalities for the genuine spiritual sense of the word. This, is indeed, to be regretted; but why should it be thought necessary? If the preparation of the study is in any degree complete, if the analysis of the text and its doctrine has been sufficient to enable the preacher to gather up its teaching into a principle of truth, it must surely be possible to teach it deductively out of a full mind, "making the elucidation of the particulars of the text and subject incidental to the main elucidation of the principle." In this way the very spiritual sense of the Word is taught, and, seeing what the preacher is about, the hearer becomes interested in the development of the subject, in its connection with the letter of the Word, in its relation to his own life, and finally, sees the living, internal sense, where alone it exists in its fulness and power with men, in the very letter of the text itself.

I am aware, of course, there is nothing new in this suggestion. It is a perfectly well understood principle of oral discourse. But its importance for us consists in its application to the wealth of materials opened to us in the writings of the Church. The orators of the world who stir men's hearts have often the art without the materials of thought necessary to instruct, determine the will, and guide the lives of men. When our preachers, with their boundless field of truths opened in the doctrines of the Church, shall have learned the art of managing their materials, and speaking effectively to men, we may have a form of discourse as much superior in grace and saving power as the mission of the Church is higher and grander than in any dispensation of God to man. Is the end not worthy of the best means? And is the duty not

urgent upon us to cultivate night and day this art of speaking the truth — that truth which is the gift of God, and the only avenue of his Holy Spirit to the hearts of men — so as to arrest, guide, and instruct men's thoughts, leave an abiding impression in their hearts, and awaken an impulse and determination in holy living? To raise this question, and give it for all of us a fresh emphasis, has been the humble purpose of this address, and I cannot better secure this end than by holding up to you the Preacher's Ideal, in the burning words of the only one who has given this subject anything approaching the treatment it deserves: —

"The preacher is the Aaron of all the ages standing by God's appointment, between the living and the dead, that the life-plague may be stayed. He lives in the vivid realization, in the sight, of the world-wide facts of humanity — of sin and suffering, sorrow and toil, temptation and struggle, despair and hope; he sees and holds in ideal interpretation the mood of the soul, the motive, the need, the problematic circumstance, the hidden sorrow, struggle, doubt or fear, the private tragedy of the spirits that pass around him in the quiet of ordinary work-a-day life, quick towards them with the living spirit of a human sympathetic interpreter, thinking of them and for them what they will never know, and what they think not for themselves, perhaps; he carries deep in his heart — deep as its own birth and one with his being, never possible to be hidden away — the reality, and wonder, and vast complexity, and unutterableness of the world and life of man hung forth in the abyss of the universe, with its baffling commingling of temporal and eternal, Divine and human — its problems, its interests, its passions, its destiny; these he takes up into himself as his world; he lifts them to God, he sees them in the light from the Divine, enlightened and transfigured; they are indissolubly associated in him with the fact, life, and nature of God; he interprets from this association — nothing is anything apart from it; he holds in continuous thought the relations of God and man; he knows that this is given him of God, — this unifying perpetual vision, this moral ideal, of the Divine and human relationships and interests; he sees, and is ever looking forth to see, the points of their contact, the reconciling facts, and truths, and reasons; human life is known to him in the truth revealed from the Lord — these the respondent

halves of his thought; and when it is given him to speak as he sees, he becomes in the hands of the Father of all spirits the means of drawing earth nearer to heaven; he knows that he is sent of God to say what he sees, and how shall he not speak? He says out to human hearts the things that smite and atone, that burn and assuage, that goad and satisfy. It is his to lift them to the level of the vision, to open glimpses unknown before, to subdue, to uplift —to strike with the rod of truth the self-loving soul—to stand between the living God and his truth and the dying world of human life, grasping ideally, with engrossing thought, the great realities of both, adapting, reconciling, and healing by truth that the plague of death and sin may cease and the kingdom of God come in—his to be the Aaron and the Isaiah, the priest and the prophet, the speaker and the seer of both worlds in one—the moral vision haunting him, encompassing him before and behind, standing for him as the very truth of being—his whole art to interpret and embody it, that men may see, and fear, and trust in the Lord."

L. P. Mercer.

During one second of vision, not less than five hundred millions of light waves dash into the eye, and beat against its breastwork of nerves; and this breastwork of nerves is composed of four hundred and thirty-eight thousand fibres, and three million three hundred and sixty thousand cones. A bundle of human muscle no thicker than a little finger is composed of at least fifteen thousand fibres, each with its own arteries and nerves. Every one of these fibres is itself composed of thousands of minute fibrils, while each fibril is a roll of disks of which there are seventeen thousand to the inch. A bundle of muscular fibre one inch long and half an inch in diameter will thus contain about fifteen thousand fibres, thirty million fibrils, and five hundred and ten billions of disks, not to speak of the capillary vessels and nerves that feed and control all this wonderful machinery.—*The Outermost Rim and Beyond.*

THE GRAND MAN.

In the early part of his work on "Heaven and Hell"—a volume which contains more true spiritual philosophy than all other works ever written—Swedenborg says that heaven is in the human form. Not only every angel and every society of angels, but the entire angelic heaven, he assures us, is in this form; so that the angels viewed collectively, appear before the Lord as one man. And in his other works he often speaks of the whole heaven of angels as *Maximus Homo*—the Grand Man.

This, we are aware, has an odd sound to the ears of most people when they hear it for the first time. Perhaps there are few things in the writings of the great seer which appear more arbitrary or fanciful—or, to some minds, more ridiculous—than this. It is usually one of the first things which an opponent of his teachings seizes upon and flouts. It is often referred to by Christian ministers as sufficient evidence in itself of the wild and fantastic character of his teachings. Thus the Rev. Dr. Pond, in his "Swedenborgianism Reviewed," after devoting two or three pages to a statement of the doctrine, adds,—

"To my own apprehension, the whole account is supremely ridiculous; being destitute alike of sense and decency, and worthy only of contempt."—page 196.

Let us see, then, if this doctrine be either ridiculous or unreasonable. But first let us endeavor to learn what the doctrine is—what the author meant that we should understand by the term *Maximus Homo.*

When Swedenborg says that heaven is in the human form, he uses the word form in the sense in which we use it when speaking of civil, social, or ecclesiastical affairs. We speak of a form of government; but when such expression is used, no one thinks of any external or visible shape, but of the nature and adjustment of the various parts composing the

government, and by means of which it is administered. A person who reads and understands the constitution or organic law of the State, sees therein its form of government. We speak, also, of the form of society in a particular age or nation; and by this is meant the nature and relation of the several parts composing such society — the nature and arrangement of its social, industrial, commercial, educational, artistic, moral, and religious elements. Again, we speak of the form of a Church, or of church polity; and by this we mean the character, connection, order, subordination, etc., of its various functionaries, the mode of their appointment, and their respective duties.

When it is said, therefore, that heaven is in the human form, the meaning is that it is in human order; that all its parts, or all the innumerable societies of which it consists, are so arranged and adjusted as to express most perfectly the truly human principles which constitute the essential spirit and life of heaven. In other words, the relation, mutual dependence, and intercommunication of the societies composing the whole angelic heaven, and the uses they respectively perform, correspond to those existing among the various organs of the human body and their respective uses. One is a perfect type or representative image of the other.

Accordingly, Swedenborg often speaks of the angelic societies as located in different parts or organs of the Grand Man; of some as in the head, some in the heart, some in the spleen, some in the liver; and of others, again, as in the eye, ear, knee, or foot. And his meaning is, that such societies correspond to these bodily organs; that is to say, their relation to the other societies of heaven and the special functions which they perform in the Grand Man, correspond to the relation existing among such bodily organs; and to their respective uses in the human body. To cite here a single passage: —

"It has also been given me to know what particular angelic societies belong to each particular province of the body, also what are their qualities; as, for instance, what and of what quality belong to the province of the heart; what and of what quality to

the province of the lungs; what and of what quality to that of the liver; also what and of what quality to the different sensories, as the eye, the ear, the tongue, and so on."—A. C., n. 2998.

It thus becomes plain what Swedenborg means when he says that heaven is in the human form. It is a spiritual and not a natural idea which he is endeavoring to express. And when we shall have fairly grasped his meaning, and duly considered the subject, we shall see that he could have employed no other terms which would express so fully and with such precision the beautiful and orderly arrangement of the whole angelic heaven, and the harmonious relation of its innumerable and diverse societies.

But let us push our inquiry on this subject a little further, that we may see more distinctly the ground and origin as well as the truth of this heavenly doctrine of the Grand Man.

Everything that exists must exist in some form. And the forms of all things will be found to correspond to their essential nature, or to the kind of life that determines and moulds their forms. The form always corresponds to the essence. The ox, the eagle, the lion, the dove, each has a form suited to its needs, or correspondent to its own peculiar life. It hence follows, that the higher and nobler the life, the more beautiful and perfect will be the form; otherwise there would be no correspondence or agreement one with the other. If we look at the lowest creatures in the animal kingdom, we find them closely allied to vegetables, consisting of few parts, and these comparatively simple in their structure. Their forms are inferior, and their wants and capacities correspondingly limited. As we ascend the scale of animated nature we find a gradual increase of wants; powers more varied; faculties enlarged and multiplied. And corresponding to this increase of desires, and enlargement and multiplication of faculties, we find the forms of life also becoming more complex and perfect. We find them rising above the earth, provided with the means of locomotion, and simulating, in degrees more or less remote, the human form; until at length we arrive at man, the last link in the great chain connecting all below him

with all above. Created to stand erect with his feet upon the earth and his face toward heaven, he alone is capable of looking above himself, and of intelligently reciprocating or giving back the love and wisdom which flow from God. In man, therefore, the circle of life is complete. In a state of order he is the image and likeness of his Maker. He is the complex, therefore, of all the powers and gifts of other creatures, with the two human faculties — liberty and rationality — superadded.

Now it is because human life is the highest and noblest kind of life — because human wants are more numerous, and the human faculties more enlarged, exalted, and varied than those of any other creature, that the human form through whose instrumentality alone these faculties can manifest themselves, is the very perfection of all forms. God himself, who is the perfection of all that is human, is in this form. He is a perfect Divine Man. In him everything truly human exists in infinite fulness, variety, and perfection. Therefore when he manifested himself on earth to the eye of sense, he appeared in the human form. And when in more ancient times he filled the body of an angel with his own Divine life, and thus became manifest to the spiritual senses of his chosen seers as "the angel of Jehovah," his form was always the human.

And it is a Divinely-revealed truth that man was created in the image and likeness of God. His form, therefore, is one capable of receiving and expressing in a finite degree something of that truly human life which flows from the Divine Human. This life when received, becomes in man the life of love to the Lord and charity towards the neighbor. And this is the essential life of heaven. Other creatures below man may receive and enjoy lower degrees of life; but he alone can receive and enjoy this higher or heavenly life, because he alone is in the human form. And the more we receive of this life, the more truly human do we become in our thoughts, feelings, dispositions, and purposes; and the more faithfully do we express through our human form — by our looks, words, and actions — the love and wisdom which are the essential constituents of true humanity. For the

most beautiful and perfect human form is that which best expresses the purest and most exalted human love.

And as it is with a single individual, so with a society or community — with men in the aggregate. The more of true human life each member of a community receives, or the more each one suffers himself to be governed by the highest good and truth, the more orderly, industrious, united, healthy, and happy is that community. The more truly human does it become in its form, organization, and activities. It appoints its wisest and best men to preside over its interests, because every one is aiming to subject himself to the government of the highest good and truth. And so the form or order of that community becomes more and more human. All its corporate acts express more and more faithfully the human thoughts and feelings with which the minds of its individual members are imbued. Such community is in the human form, therefore, just so far as the individual minds composing it are truly human. It is the tendency of true human life wherever it exists, to mould the collective as well as the individual man into a corresponding human form.

But a consideration of the wonderful mechanism of the human body, and of the mutual relation and dependence of its various parts, will furnish the best idea of the human form, and reveal most clearly the form or order of heaven. For as the body in its entireness corresponds to the soul, so its different parts correspond to the various faculties and functions of the soul, or to the goods and truths of heaven in their various orders and degrees. Therefore the bodily organs correspond to the various societies of which the whole angelic heaven is composed, and which are the living embodiment of these goods and truths.

On a careful survey of the human system, we find it composed of numerous parts which are all different from each other. Its structure is the most complex of any object in the universe. There is no other created thing which consists of so many parts; yet no two of these parts are found to be precisely alike. Some of them differ widely both in form and function. But notwithstanding the endless number and

diversity of parts, they are all mutually dependent, mutually adapted to each other's wants, and work together in admirable harmony. Every organ however minute, has its post assigned it, and its appropriate work given it to do. The brain, heart, liver, pleura, the lungs, pancreas, and abdominal viscera—how different are these from each other in their form and structure! How different also in their functions, or in the work given them to do! Yet how admirably do they harmonize! What entire unanimity among these numerous and diverse parts! What perfect concert of action! All the more perfect because of their great diversity. With what beautiful brotherly love do they all work together, and what tender regard has each for the welfare of all the rest! If one is out of order, all the others are more or less uncomfortable and restless. If one suffers, all the rest sympathize and suffer with it. It is a law—and herein we have a beautiful illustration of the universal law of brotherhood—that each shall discharge its appropriate function, not apart from the others, and for the sake of itself alone, but in harmony with, and for the welfare of all the rest. And the more faithfully it labors to do this, the more does it promote its own health and strength, as well as the health and strength of the other members. The welfare of each is linked indissolubly with that of all the rest. One life prevades them all, and each receives and enjoys that life in proportion as it respects and faithfully works for the good of the whole. The moment one ceases to do its work, or appropriates more than its share of the juices elaborated, or more than it needs to fit it for the performance of its appointed use, that moment comes disease — disease to itself and disease to all the rest. And if it persevere in this abnormal course, sooner or later death inevitably ensues. Such is the law, fixed and unalterable. There is no escape from it. And what a striking exemplification does it furnish of the great law of spiritual life, the law of neighborly love!—yes, and the sure consequence of a persistent violation of this law!

Although one life prevades all the bodily organs, they do not all receive it in like measure. Their receptivity is as various as their forms. Some receive it in a higher degree

than others, and perform more important and varied functions, and may therefore be said to be of a higher grade. And so there are gradations of rank among the members of the body. No one is entirely independent of the rest. No one is so high that it can dispense with the services of the most humble, and no one so low that it cannot do something to promote the health and strength of the highest. The head needs the foot, and the heart the hand, no less than the foot needs the head or the hand the heart. And even the hair and nails and the coarse cuticle on the soles of the feet have their use, and add to the beauty, completeness and perfection of the whole.

Behold, here, then, in the human body, a representative image of heaven! the most perfect image of order, harmony, unity, freedom, mutual dependence and brotherly love! The relation of the bodily organs to each other, and the uses they respectively perform, are as the relation existing among the angelic societies, and their respective uses; because heaven as a whole and in each of its parts, is in the human form. And notwithstanding there are in heaven as in the human body gradations of rank and office, notwithstanding some there, have more important functions to perform than others, there is no pride or disdain on the one hand, nor envy or humiliation on the other, any more than among the different members of the body. Notwithstanding there exist authority and obedience, there is nothing like tyranny on the one hand or slavishness on the other. There is the most perfect freedom coupled with unspeakable bliss; for every one acts as his ruling love prompts, but he loves nothing which is not good and true. Be his office high or low, he does precisely that which he is qualfied to do best, and in the doing of which he finds a pure delight. Conscious that he could not be so useful or happy in any other sphere, he has no desire to be anywhere or anything else than he is. Whatever there is, therefore, of exaltation or subordination, of authority or obedience there, neither is felt or thought of as such, any more than in the human body.

From what has here been said, we trust that Swedenborg's meaning, when he says that heaven is in the human form,

will be sufficiently plain. And although the heavenly societies are innumerable, and all different from each other, yet there exists the most perfect union among them — a union corresponding to, and beautifully symbolized by, that among the different organs of the human body. And herein is revealed the true nature of that union among Christians on earth, to which the Lord refers when he speaks of his disciples being made "perfect in one," or perfected into one. It is a union of parts that are as different as are the different members of the human body; parts animated, nevertheless, by one and the same life, as in the case of the bodily organs; for the essential life of all in heaven, is the life of love to the Lord and the neighbor.

Now it will not be denied that the human form is the most perfect of all forms. And if the Lord's disciples (and surely those composing the heavenly societies are to be reckoned as his disciples) are "made perfect in one," then must the whole heaven of angels be in the human form; and the doctrine of the Grand Man as revealed through Swedenborg, must be true. For under any other form than the human, or arranged in any other order than that of the different parts of the human body, the heavenly societies could not be said to be "perfected into one;" since their arrangement would be less beautiful and orderly, and their union less perfect than it might be.

Then the testimony of the great Apostle to the Gentiles might be cited in support and corroboration of the truth of this doctrine. Writing to the Church at Rome, he says: "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ."—Rom. xii. 4, 5. Again to the Corinthian Church: "For the body is not one member, but many; and ye are the body of Christ, and members in particular." He further says there is no schism among the bodily members, and that there ought not, therefore, to be any in the body of Christ; that the various parts or members of this body (the church), "should have the same care one for another."

Now the Church on earth ought to be, and so far as it is a

true and living Church it will be, an image of heaven. And Paul, in the passages referred to, plainly teaches that the Church of Christ is in the human form; that its various parts or members, in their mutual relation and dependence, correspond to the different parts of the human body. And if many persons on earth — all of them disciples of the Lord — are "one body in Christ, and every one members one of another," should not the same be true in heaven? Should not the diversity be even greater there than in the Church on earth, and the harmony and union at the same time more complete? and the form or order of heaven, therefore, more perfectly human than that of the Church?

This doctrine of the Grand Man may be thought by some to have no practical value, even if its truth be admitted; and the discussion of it may therefore seem to them like unprofitable speculation. But it is not so — far from it. Like every other disclosure concerning the Hereafter which we find in the writings of Swedenborg, it has important practical bearings as we shall endeavor to show in a future article. It teaches a great and valuable lesson, and one from the study of which we may all derive profit.

B. F. Barrett.

This is self-reliance,—to repose calmly on the thought which is deepest in our bosoms, and be unmoved if the world will not accept it yet. To live on your own convictions against the world, is to overcome the world: to believe that what is truest in you is true for all; to abide by that, certain that, while you stand firm, the world will come round to you,—that is independence. It is not difficult to get away into retirement, and there live upon your own convictions; nor is it difficult to mix with men, and follow their convictions: but to enter into the world, and there live firmly and fearlessly according to your own conscience,—that is Christian greatness.—*F. W. Robertson.*

SAINT THERESA.

We take pleasure in printing a sketch of St. Theresa. Her life forms a link in the chain of devout people who did not teach much new truth, but who did much to keep alive the spirit of piety in the dark days of Christian history. There are others, commonly known as mystics, such as Behmen, Bourignon, and Guion, whose piety and spiritual sight kept open the way for Swedenborg, the authorized expounder of the Word. His previous scientific training was the foundation, lacking in the others, on which he stood, and not only perceived but also explained the facts of spiritual life.

Some years ago, an able review of an English novel appeared in the *Catholic World.* This was in reply to a preceding review of the same novel by a Protestant. The Protestant reviewer made a comparison between the heroine of the novel and St. Theresa quite unsatisfactory to the Catholic, who proceeded at once to show the unfairness of the comparison, and to set forth, at some length, the true character of St. Theresa, and the self-sacrificing spirit exhibited throughout her life.

Several things in the review surprised me much. Up to that time I was profoundly ignorant of everything pertaining to St. Theresa except the one fact that she was one of the Roman Catholic saints, and highly honored and reverenced by the whole Catholic Church. What I had now discovered created a strong desire to know more of an individual of whom such statements were made, and to judge from my own knowledge how much credit could fairly be given to them. It is not important here to specify the reason which led me to pass by the lives written by eminent Catholic writers, and to select for my purpose the autobiography. Most persons, of course, would naturally think an autobiography a very unreliable source of information in regard to the true character of the writer, and usually this thought would be correct. But there is abundant proof in the numerous lives written of this lady, that her constant tendency is to magnify every little fault and imperfection she may have inherited, and as constantly to depreciate the many virtues and qualities of heart and mind

which have raised her to such an exalted place in the estimation of the Catholic Church. It should be stated that the autobiography was written very unwillingly, and nothing but the positive command of her confessor could have induced her to do it. It was begun in 1561, when she was forty-seven, and finished in 1562, and leaves untouched the last twenty years of her life; but as this did not affect the purpose I had in view in writing, I pay no regard to it.

Theresa was born in 1515, and died in 1582 — one hundred and six years before Swedenborg was born, which was in 1688. The importance of this fact will be better understood when I come to statements which will appear further on in this paper.

The book treats of two distinct subjects: her early life, including her views of prayer, and an account of her remarkable visions. Brief allusion will be made to her early life, her visions being the special subject of this paper. Even in early childhood her thoughts were much occupied in the contemplation of spiritual things, and this mental state continued to the end of her life. Her love for and thought of those spiritual subjects did not, however, destroy or weaken her perceptions of what was due to others.

She was kind and affable to all, however far below her station in life theirs might be; tender and watchful of the sick placed under her care; charitable to the poor; abstemious in her diet; earning partly her own living by the spinning-wheel; forgiving to those who injured her, or who were trying to do so; and manifesting a patience never known to fail, even under the severest physical suffering. She was richly gifted in the ability to express her feelings and thoughts in prayer, the different kinds of which she arranged under four heads, explaining the peculiar character of each with great originality, and often in language singularly beautiful and impressive. She considered the soul a garden, placed in the hands of man, his work being to eradicate noxious plants and to cultivate the plants put there by the Lord, making it such that when rendered back to the Giver it shall be found worthy

of his acceptance. This part of the life is very instructive, but I must pass to the next subject.

The life throughout I found very interesting; but the portions which most forcibly attracted my attention, were those in which the writer gives an account of the things she saw and heard in the spiritual world.

The similarity of language, sometimes of thought, existing between her statements of things seen and heard in the spiritual world, and those recorded by Swedenborg himself, is quite remarkable, and some examples of this will be given further on.

The physical organization of St. Theresa also bears a certain resemblance to what Swedenborg says of himself, namely, the faculty of breathing without the use of the natural atmosphere for an indefinite period. Theresa would sometimes remain hours with no appearance of life in the body, except in the almost imperceptible motion of the heart. Once she remained four days in this state. She was supposed to be dead; the grave was dug; all the preparations for the funeral were made; the wax was dropped on her eyes, and nothing prevented her being buried alive but the full belief of her father that she was not dead. She writes, "When I came out of this trance I found the drops of the wax candles lying on my eyes."

These trances occurred so often, and with no serious results, that at length her friends ceased to feel any anxiety about them. But it seems quite probable they were in some way a preparation for the work she was to perform when her spiritual senses were some years after fully opened.

The peculiar breathing of Swedenborg is so well known that it seems hardly necessary to quote anything in regard to it. But perhaps I may as well give a short extract from the "Spiritual Diary." Swedenborg says,—

"My breathing has been so formed by the Lord that I could breathe inwardly for a considerable time without the aid of the external air. I was instructed, also, that my breathing is so directed without my knowledge that I may be with spirits and speak with them."

Again, the circumstances attending the opening of the spiritual senses of both Swedenborg and St. Theresa, though not the same, have yet a certain resemblance.

The only sin, if sin it be, that St. Theresa can be accused of, was this; that she spent time in pleasant conversation which, according to her own confession, could have been more usefully employed in the discharge of some duty connected with the convent of which she was a member.

But this indulgence, slight as it seems, was the occasion of her receiving a lesson which was never banished from her mind.

This is her own account: —

"I was conversing one day, when our Lord was represented before me with a severe countenance, and gave me to understand how much he was displeased with my conduct. I saw him only with the eyes of my soul, yet much more distinctly and clearly than I could possibly have done with the eyes of my body; and he remained so deeply imprinted there, that although this happened to me more than twenty-six years ago, methinks he is still as present to me as he was then."

Twenty-six years after the occurrence just recorded, and when she had become acquainted with the difference between natural and spiritual sight, she says,—

"I did not know at that time that an object could be seen without the use of the eyes of the body."

The next day, reflecting on the singular event, she says, —

"I concluded it must have been all a delusion. But while conversing with the same person, an object resembling a huge toad suddenly appeared in the chamber, and, hopping rapidly across it, vanished as suddenly as it came. I was much surprised, as there was no place where the animal could have got in, but it produced an effect on my mind which I shall never forget."

It was the turning point in her life. From that hour all worldly allurements were banished from her mind, and she

became one of the most remarkable as well as one of the most devoted members of the Catholic Church.

The following is from the "Spiritual Diary, n. 397:—

"In the middle of the day, at the time of lunch, an angel spoke with me, saying I should not too much indulge the appetite. While he was present there clearly appeared to me about the table a vapor, as it were, exuding from the pores of my body, like an aqueous vapor, very visible. This vapor fell down towards where was a carpet, and being collected upon it, was turned into various little worms, and these being gathered under the table in a moment, burned up with a loud noise. A fiery light was seen, and a sound was heard, declaring that thus all the little worms which can be generated from an immoderate appetite had been cast out from my body, and had been burned up, so that I was then cleansed from them."

Robsahm, an intimate friend of Swedenborg, adds other particulars which he says he had from Swedenborg's own lips. Among these items are the following:—

"I was hungry and ate with great appetite. At the end of the meal I remarked that a vapor clouded my sight, and the walls of my chamber appeared to be covered by frightful creeping things such as serpents, toads, and the like. I was filled with astonishment, but retained the full use of my perception and thoughts. The darkness passed away, and I then saw a man sitting in the corner of my chamber. As I thought myself entirely alone, I was greatly terrified when he spoke and said, 'Eat not so much.'

"The cloud once more came over my sight, and when it passed away I found myself alone in the chamber. I did not mention the subject to any one, and reflecting upon it believed it to have been the effect of accidental causes, or to have arisen from my physical state at the time. The following night the same man appeared to me again. He said, 'I am God the Lord, the Creator and Redeemer of the world. I have chosen thee to lay before men the spiritual sense of the Holy Word. I will teach thee what thou art to write.' That same night were opened to my perception the heavens and the hells. . . . From this day forth I gave up all

merely worldly learning, and labored only in spiritual things, according to what the Lord commanded me to write."

An examination attending these two experiences will show several points of resemblance, which, to say the least, are interesting, if they show nothing more. Both at first believed the appearances to be the result of natural causes; both saw things of a low, sensual nature, and both believed they saw the Lord; both were induced by what was seen and heard to renounce worldly occupations and to devote themselves to spiritual works. Many other things of a similar character with the above could easily be given, but time and space forbid it.

Let us now consider some passages in the book connected with the visions of this remarkable woman, and compare them with statements made in the writings of Swedenborg. Here the reader should be reminded that this book was written more than a hundred years before Swedenborg was born, and in perhaps nearly the darkest period of the Christian Church, and Theresa's own views in regard to these visions should also be stated, as they accord so perfectly with the teachings of Swedenborg. Thus she says,—

"I earnestly declare that I never sought these visions, for it would be very harmful to the soul to seek such favors; and they often come unexpectedly and at times when I could not desire them; but the Lord knows best when to grant such favors to his servants and when to withhold them."

St. Theresa, in speaking of the different kinds of prayers, often alludes to the "prayer of quiet." In one instance she writes thus:—

"This quiet and recollection of the soul are readily perceived by the peace and satisfaction they produce, together with a very great pleasure and calm, as well as in the sweetest delight in the soul; and now it seems to the soul as if there was nothing more to desire, and she may say with St. Peter, 'Lord, it is good for us to be here.'"

Now read the following, from the "Spiritual Diary," which is found under the head of a state of "mental quiet."

"A state of peace is in a higher degree a state of mental quiet in a lower. To-day, from an early hour in the morning, it was given me to know, from experience, the nature of a state of mental quiet, and indeed by a species of attraction or subtraction towards the interiors, and towards spirits who were in this quiet state, and that, too, for a whole night, the state continuing till morning, and afterwards for more than an hour. It was thus given to know how sweet the state is, and how indefinite are the states of joy in heaven. . . .

"States of this kind, however, cannot be perceived by every one, for they are unknown to the unknowing, neither can they be so expressed in words as to be credible. . . . But I can affirm that the states of joy are indefinite as to all things that are pleasant and delightful in the heavens, which yet no one as a mere man can apprehend, but which are such that if one had a sense of them, even of the least, he could never more desire to be in the body, or in corporeal or worldly care."—n. 1748.

It should be stated here that, several times after having been in the state described, St. Theresa gives utterance to precisely the same thought, and in almost the same words Swedenborg used at the close of the last paragraph.

Theresa often speaks of finding words to describe what she saw and heard in visions. Speaking of the wonderful light in the spiritual world, she says,—

"Though I were to employ many years in imagining how I could represent an object so beautiful, I should neither have the power nor the ability to do it; for such a sight exceeds all that can be imagined in this world, by its clearness and brightness alone; and it is not a splendor which dazzles, but a sweet lustre; it is a brightness infused, which affords an exceeding great pleasure to the sight and does not tire us. It is a light so different from that of this world, that even the brightness of the sun itself which we see is dim in comparison with that light and brightness which are represented to the sight. Not that any sun is seen, nor is that light like the light of our sun. This vision, though represented to

me by the way of a mental image, was not seen by me with the eyes of my body, but only with the eyes of my soul."

Speaking of another vision of a similar character, she writes,—

"I wish I knew how to explain the least part of what I saw represented. But when I try to do it, I find it impossible. For though the light which we see here and that represented there be all light, yet there is so great a difference that there is no comparison; for the brightness of the sun itself is very obscure when compared with that brightness."

Compare this with statements from the writings: —

"The angels live in so bright a light that the light of this world is not to be compared with it. The light of heaven in respect to the light of this world is that of the sun at noon-day to that of a candle, which becomes invisible and as nothing when the sun rises."—A. C., n. 1053.

"The light in heaven is such as to exceed the noon-day light of this world in a degree surpassing all belief."—A. C., n. 1521.

"The light of heaven is the Divine truth from the Lord, which appears before the eyes of the angels as light, a thousand times brighter than the mid-day light of this world."—A. C., n. 5400.

With such a singular similarity of expression, can it be reasonably doubted that St. Theresa really saw that spiritual light? Being utterly ignorant of a spiritual body and spiritual senses, she always speaks of these things being "represented by a mental image, or by seeing them with the eyes of her soul." Her remarks upon truth are interesting, and, considering the state of the Church at that time, rather remarkable: —

"Our Lord," she says, "spoke to me words of the greatest favor. I know not how this was, for I saw nothing, but I remained afterwards in the firm resolution of doing the least article of Divine Scripture with all my power. I also understood how important it is for souls to walk in the truth, in presence of that same truth; for our Lord gave me to understand that he is that very Truth itself.

"All that I have mentioned here I sometimes understood by their being spoken to me, and at other times without being spoken to; but these I understood more clearly than those which were given in words. This Truth of which I speak is the Truth in itself, and is without beginning or end, and all other truths depend upon this Truth, and all loves on this Love, and all other greatness on this Greatness. . . . There are certain words very distinctly formed in the soul, which, though not heard with the corporeal ears, are understood much more expressly than if they were so heard. Nor can the soul avoid understanding them and giving her whole attention to them."

This difficulty of finding words to describe spiritual things, and which also perplexed St. Paul when he came back from the third heaven, is fully explained in the following number from the writings, where Swedenborg shows the difference between communication with spirits when they come to man's spiritual state and when he goes into their states and speaks with them in the language proper to their state.

In S. D., n. 3050, we have the following statement: —

"The speech of words is not the speech peculiar to spirits, but belongs to men, or the corporeal memory. The true speech of spirits belongs to the interior memory, it is thought; yea, communicative speech, wherefore that speech is an interior speech comprehending many things; . . . in a word, then, speech is a communication of ideas, one of which cannot be explained by many words, and when explained, is but slightly exhausted; such is the speech of spirits with each other. In a word, this speech is not words, but ideas of words."

In A. C., n. 1637: —

"Infants, also, who died before they had learned any language, speak in like manner; the reason is because the language which is familiar to spirits is not a language of words, but a language of ideas of thought, which is the universal of all languages, and when spirits are with man the ideas of their thought flow into the words which are with man, and in such a way that the spirits think the words are their own, when yet they belong to the man."

"All souls are gifted with this faculty, so that immediately on entering the other life they can understand the speech of all that dwell on the face of the whole earth as if it was their native tongue."

In A. C., n. 1639:—

"The speech of words is the speech proper to man, and indeed to his corporeal memory; but the speech of the ideas of thought is the speech proper to spirits, and indeed to the interior memory. From this memory I have frequently discoursed with spirits, thus in their proper tongue; that is by ideas of thought. . . . I also perceive that in a company of spirits, such speech of spirits appears like a faculty of speaking by words."

In this number Swedenborg speaks of two distinct states: in one, spirits spoke to him in words familiar to him; in the other, he spoke with spirits, in their proper tongue; that is by ideas of thought.

St. Theresa often uses such phrases as the following: "It was given to me to know," or, "I was made to understand," or, "I understood but heard no words"; then follow statements of things seen or heard, the truth of which receives full confirmation, as it appears to me, from the writings of Swedenborg. But it did not belong to her work, nor was she qualified at all to explain rationally and in natural language the true methods by which these spiritual communications were made. That could be done only by Swedenborg, a part of whose mission it was to perform it.

In one of the chapters there is a very interesting passage concerning the Divine Humanity of Jesus Christ and the Trinity. The subject is often alluded to, but not so distinctly as in the following:—

"As I was once reciting the Athanasian Creed, I was given to understand the manner, how there was only one God in three Persons, and this in so clear a way, that I was both comforted and exceedingly amazed. This did me a great deal of good by increasing my knowledge concerning the greatness of God and his wonders; and now, when I speak or think of the most Holy Trinity, it seems as if I knew something of the mystery."

Alluding to the same subject in another place, she says,—

"The Divine Humanity is represented in one kind of vision, and as God, he is represented in another kind, and these two kinds always come together; and they come thus because the excellence, beauty, and glory of the most Holy Humanity of Christ are beheld with the eyes of the soul; and by the other way we are enabled to comprehend that he is God; that he is powerful and omnipotent, that he commands and governs all things, and that his love fills everything."

This statement reminds me of a passage in A. R., n. 881, where Swedenborg speaks of something similar:—

"It is said John saw the Holy City New Jerusalem coming down from God out of heaven; and here that he saw that city prepared as a bride adorned for her husband, and that he saw it first as a city, and afterwards as an espoused virgin; as a city, representatively, and as an espoused virgin, spiritually; consequently under a twofold idea, one within or above the other,—as the angels do, who, when they see, or hear, or read in the Word of a city, in an idea of inferior thought perceive a city, but in an idea of superior thought perceive the Church as to doctrine."

It seems to me that St. Theresa thus was permitted to see the Humanity of the Lord, by an inferior thought, and by a superior thought, could comprehend that he was also God.

"This vision, though represented to me by the way of a mental image, I did not see with the eyes of my body, but only with the eyes of my soul."—*See* A. C., nos. 1637, 1639.

One acquainted with the theological writings of Swedenborg, will notice, while reading this "life," the invariable use of *soul*, where *spirit* would be better, as at the end of the sentence just read, where she says, "I saw it only with the eyes of my soul." Swedenborg in his early writings uses *soul* in the same way; and a few instances of the use of *soul* instead of *spirit* may be found even in the second volume of the "Arcana." Two instances of this use may be found in A. C., n. 1637.

Speaking of the beauty and forms of those she saw in the spiritual world, she says,—

"If there were nothing else in heaven to delight one's sight but the excessive beauty of glorified bodies, the glory would be immense, especially to behold the Humanity of Jesus Christ our Lord."

The wonderful beauty of the forms of those she saw in these visions is often alluded to.

That St. Theresa was not much acquainted with the theological discussions of her time, is evident from the following admission. She says,—

"I am not able to explain this. It is explained in mystical theology, of the terms of which I am entirely ignorant. Neither do I know what is meant by the mind, nor the difference between the mind and soul, nor what is a spirit; all these seem to be one and the same thing to me."—p. 160.

Theresa's views in regard to purgatory are, of course, more or less tinged with the prevailing errors of the Catholic religion; but many things she says in this connection do not differ essentially from what Swedenborg says of similar things. She says,—

"Persons after death generally remain in purgatory some time, till they are purified. But once it was permitted to see a good man pass at once to heaven. He seemed to rise up from some deep part of the earth on my right side, and so I saw him with very great joy ascend to heaven. He was very old when he died, but he now seemed to be about thirty, or somewhat less, and his face shone very brightly. This vision passed away, but I was so much comforted by it, that his death gave me no more grief. This occurred about fifteen days after his death, and the comfort my soul experienced was so great that I could not possibly doubt that the vision was true."

Here I will give a short extract from H. H., n. 491 :—

"There are three states which man passes through after death, before he comes into heaven or hell: the first is that of his exte-

riors; the second is that of his interiors; and the third is that of his preparation. Man passes through these states in the world of spirits. But there are some who do not pass through these states, but immediately after death are taken up into heaven or cast into hell. Those who are immediately taken up into heaven are those who have been regenerated, and thus prepared for heaven in the world. Those who are so regenerated and prepared that they have need only to reject natural impurities with the body, are immediately conveyed by the angels into heaven. I have seen them taken up soon after the hour of death."

In one of the chapters St. Theresa describes one of the hells she saw, which so closely resembles some spoken of by Swedenborg, that a New-Churchman would believe, if he did not know that it was written one hundred years before Swedenborg was born, that it was copied from Swedenborg's own writings.

On another occasion she writes as follows:—

"I was permitted to know from personal experience something of the torment of those who dwelt there (in hell); and this produced such a feeling of indescribable horror, that whatever pain or trouble I now suffer, if I do but call to remembrance what I then endured, immediately all that can be suffered in this life seems to be nothing at all."

Her humility and self-abasement is often exhibited, as may be seen in the following sentence. When any one spoke of her unfaltering patience in the severest paroxysms of pain, her answer would always be, "It is not mine, there is no good in me; it all comes from the Lord." And at another time she said, "Some things come from myself, though I do not remember anything of mine which is good in itself, because there is no such quality in me, except what our Lord has given me, without any merit on my part."

Many more interesting particulars of this remarkable woman might be given; but enough has been said to answer the special object I had in view, which was simply to show the singular resemblance between the spiritual experiences of St. Theresa and those of Emanuel Swedenborg.

Francis Phelps.

MAN AS AN ANGEL, THE END OF THE DIVINE CREATION.

All creation proceeds from a common centre. Without such a life centre there could have been no creation. Everything in the universe, therefore, refers itself to this common life centre. Beginning with the lowest forms of mineral existence we may ascend in thought through all the forms of vegetable and animal life until every form is traced back to an infinite life centre.

But what constitutes this life centre? We reply, Divine love and wisdom as embodied in an infinite subject, a personal God. The Lord as the personal embodiment of love and wisdom is the fountain of all life, and the Divine centre from which emanates that life which fills and pulsates through the universe. Every created form is therefore linked by correspondence with this Divine life centre, and is made to depend upon it for life and being.

So absolutely true is this statement, that if the Lord should withhold the influx of his life into any created form it would immediately wither and die. The indestructibility of matter is due to the fact of the Divine immanence in the physical universe; for where the Divine life is present it holds intact all forms of matter. Matter is simply a form of spiritual force; it is simply the lowest expression of the creative Divine thought. Its existence is due to a constant inflowing of life from an uncreated centre.

In this thought the whole created universe is seen to be simply the effect—the clothing of the Divine life and thought. Everything lives because there flows down into nature a life that is uncreate and infinite. The Lord is the Itself from which all things live; he is the uncaused cause, the self-subsistent Divine life centre.

In the recognition of this truth lies the only possible solution of creation. The man who looks out upon the universe with his understanding illumined with the light of this system

of cosmogony may follow the creative Divine life in its efflux from its common centre, and then rise with it as it evolves form after form until finally he traces it back again to the bosom of the infinite God.

But the Lord as Divine love and Divine wisdom must have a medium of creating. That medium is the spiritual sun, which is the first proceeding of the Divine love and Divine wisdom. The Lord is in this sun; but the spiritual sun is not the Lord; it is simply the highest finite proceeding from him.

The first action of the Infinite through the medium of the spiritual sun was the starting point of creation. By means of this creative motion of the Infinite through its sun or first proceeding, there went out from the spiritual sun substantial spiritual atmospheres in discrete order as continents of the Divine heat and light which are the creative outgoing of the Infinite.

These descending atmospheres, flowing from the spiritual sun, became more and more compressed as they descended by discrete degrees from the spiritual sun, until at length they assumed the form of spiritual substances at rest, and these substances at rest constituted the solid and enduring earths of the spiritual world. Coming into a state of rest,—their activity and expansion ceasing,—these spiritual earths, as we are taught in the writings, still "retained from the spiritual atmospheres whence they originated an effort and endeavor to produce uses."—D. L. W., n. 303.

With the formation of the spiritual sun or the first proceeding from Jehovah, there was created the natural sun as its material correspondent; and by the action of the spiritual sun into the natural sun the earths of the natural universe were formed in correspondence with the earths of the spiritual universe. The natural universe thus became the ultimate base and foundation of the spiritual universe. In the natural world the whole creation became terminated and fixed.

Thus there is no life in any form in the whole universe but that which is derived by influx from the Lord through the medium of the spiritual sun. The knowledge of the existence

of this sun is the only thing that rids our thoughts from the clutches of materialism. Comprehending the existence of this sun, we can see that all the forms of the natural world are dead and inert, and thus derive their life from a source distinct from and above themselves. Natural heat and light have no power in themselves to produce life and growth; for they are dead and not living in themselves. The power that calls forth and quickens the life-germ in the seed is something perfectly distinct from the heat and light of the natural sun, though it uses them as the media of its operation. Divine Love and Divine wisdom flowing from the spiritual sun are the cause of all growth. Natural heat as it flows from the natural sun serves the Divine heat or love as a covering, and natural light serves as a receptacle or clothing for Divine light or wisdom; and as these two are conveyed by their material receptacles into ultimates they produce all forms of life — all growth in the natural world. Life, therefore, is not the result of any material organization or structure. Every organism, every structure, is the direct result of a Divine inflowing life from an uncreated centre. Nature cannot produce anything of herself; she has not the power of originating a single motion. She simply furnishes material forms, but God gives the life. Just as the soul flows by influx into the human body and operates all its members and faculties, so the spiritual world flows as a soul into the natural world and produces every form of life in it.

This is so because there is a full and complete correspondence between the two worlds. The things that exist in this world are simply the material and corresponding forms of the spiritual things that exist in the other world.

The Divine mind held subjectively within itself every form of creation; and when those forms were projected so as to become objective realities, they of course sustained a living correspondence to the creative love and wisdom in God. These forms became objective first in the spiritual world; therefore all material forms are but coverings — embodiments of their living prototypes in the spiritual world. Nothing can exist in the natural world that is unconnected from its

specific prototype in the spiritual world. Yea, we may say that the living prototypes in the spiritual world really constitute the soul of the forms that exist in nature. He who sees this rises above the sphere of that Pantheism which pervades the domain of modern science and philosophy and grasps the grand truth that the manifestations of life in nature are not self originated; that life is not an evolution from the organization of material atoms; but that life is uncreate and flows as the heat and the light from a common centre; that it is simply the outgoing energy of Him who is life, and with whom is the fountain of life; that its varied and manifold manifestations are due to the recipient conditions furnished by material organisms. Yes, he who includes the existence of the spiritual sun in his philosophy may see that all things live by influx from it, and are sustained by the law of eternal correspondence between the natural and the spiritual.

An angelic heaven from the human race was the end of creation; therefore man as an angel was the end, the primal thought of the Creator. God, by reason of his very nature, must be in the effort to produce a finite likeness and image of himself; and the outgoing creative energy could not stop short of the creation or evolution of a finite human organism in which the Divine love and wisdom might abide as in a conscious subject outside of the Creator. This truth gives a new meaning, a more far-reaching and profound interpretation to the creative work of the Infinite.

Creation was therefore a necessity; Divine love demanded it, and Divine wisdom provided it; and man as an adumbration of the Creator was the final goal towards which every preparatory step looked. The origin of man is no longer a dark problem when we once grasp the fact that he always existed subjectively in the thought of God, and that the gradual and successive evolution of mineral, vegetable, and animal forms of life were so many links in that great chain of Divine creation by which finally the pre-existent subjective man in the Divine mind might stand out actually — objectively — from the mind of God as the link which was to hold all lower forms of life in connection with the Creator.

Creation, therefore, is nothing more nor less than God projecting — making objective to himself—those forms that always existed in his mind. All created material forms and organisms are nothing more than the eternal thoughts of God fixed and terminated in ultimates. Man is, of course, the highest realization of the Divine thought; he stands next in rank to the Creator; and being the primal thought,— the first end in the Divine mind,— he therefore was the last form to appear upon the scene; for that which is highest and first as an end is always the last to be realized. Man as the first in the Divine mind, was the last in the order of creation; but being the last in order of time he became first in importance and endowment.

Let us avoid any misconception that might arise in connection with this subject. Creation is not God in continuity. Man did not appear upon the scene as the result of the continuous development of one thing into another. While evolution was unquestionably God's method of realizing outside of himself, the human race which potentially had always existed in his mind, yet that objective realization in a definite human form of the highest Divine thought and end was not by continuous degrees alone, but also by discrete degrees. If Darwin had known the doctrine of discrete degrees, and the laws of creative influx, he would have brought his system much nearer the truth. As it stands, however, it is an approach towards the only rational method of creation — an effort to embody a great truth.

The order of creation is through the law of continuous and of discrete degrees; that is to say, one thing is never developed continuously into something above and distinct from itself. A mineral cannot be developed into a vegetable, nor a vegetable into an animal, nor an animal into a man. These forms of life were not developed one out of the other by the process of transmutation or the continuation of one into the other. Creation was not a spinning out of God,— of the Divine substance by simple continuity. It is true that there was a continuous order in the development of each kingdom of Nature, and of each species belonging to the three king-

doms. Man could not have been created before the animal, the animal could not have been created before the vegetable, and the vegetable could not have been created before the mineral. Each previous step in the creation was necessary as a basis, a groundwork for the one that was to follow. Continuity up to a given point, and then discretion was the true order of creation. Through this process was the highest Divine idea and end realized in the actual appearing of man upon the earth.

Taking the mineral kingdom, we may see by the light of this truth that it was not continued up to its highest state of perfection, and then imperceptibly shaded off or transmuted into the vegetable. There was not inherent in the mineral any power — any energy — by which it could develop itself into anything but a mineral. But this could be done. After the mineral kingdom had reached its highest state of perfection by processes of continuity, a Divine influx could and did descend from God by which the prepared conditions in the mineral kingdom were impregnated, causing the birth of the vegetable. And then as the vegetable world passed through continuous degrees to its highest point, another degree of the Divine creative influx descended, impregnating the highest and more thoroughly prepared forms of the vegetable kingdom, and there was born or evolved a new type of existence in the form of the animal kingdom. Must we stop here? No; for one step more brings us to man, the end — the goal — sought by the Lord in all the previous steps of his creative work. Creative influx, through the subjective form of the human, the first man in the Divine mind descended and impregnated the *ovum* probably of the most highly developed female of the anthropoid race, and man — a new and perfectly distinct existence — appeared upon the scene.

This doctrine — this system of cosmogony, and this doctrine of the origin of man — is something more than a mere human theory. Swedenborg, in the "Divine Love and Wisdom," disclosed by revelation the facts and principles that lead up to it. It has also the support of the best and highest facts of science. All Nature utters a protest against the transmuta-

tion of one thing into another; but she surely confirmed the fact that each new step in creation is the result of a birth through the impregnation of the prepared conditions furnished by the degree next below the one that is born from it.

Then this doctrine of discrete degrees in the creation is the only thing that saves us from Pantheism. He who denies this doctrine falls into the clutches of that theory which makes the whole creation to be a continuous spinning out of the Divine substance into all things until finally Nature and God become simply two names of the same thing. If there is nothing but a continuation of the Divine substance into Nature, if the continuous efflux of the Divine substance were not broken up by periods of marked distinction, then all things would be God, and God would have no personality apart from and independent of his creation. The fatal error in Wilford Hall's "Problem of Human Life," lies in his failure to develop this doctrine of discrete degrees; and he has simply given us a refined Pantheism.

And taking this view of the creation and of the origin of man, we are delivered from the old doctrine, which conceives of all the different and varied races of men as being federally connected with one common pair. Anthropologists, feeling the embarrassments attending the doctrine of the "Federal Headship of Adam," have, therefore, very generally discarded it. In the view before us there is opened up for them a happy and rational solution of the whole subject. No one supposes that the various monkey races are all descended from one original pair. The different and distinct species found among them are due to the fact that the creative influx of God in bringing them into being impregnated different forms in the kingdom below them — thus giving rise to distinct types among them.

Why may not the same thing be true of the origin of the different human species? Climatal conditions are not sufficient to account for the marked and peculiar differences observable among the various races and tribes of men. There are organic and constitutional differences; and those organic differences in both body and mind can be accounted

for rationally only in the thought that each distinct species and race of man refers itself to the employment, by the Creator, of a different animal matrix. If this is true, then there could have been, and were different centres of propagation, populating the different portions of the earth, with men fitted and adapted to the peculiarities of climate and the physical conditions under which they live. Certainly this is more reasonable than the old doctrine. To those who believe in the literal accuracy of the account of the origin of man as given in Genesis, the above may seem to be a virtual denial of the Divine Word; but those who understand that those early chapters of Genesis are not to be understood literally,—that they are a Divine allegory, composed history, portraying in their inner meaning the spiritual history of the most ancient people,—to all such the above mentioned objection can have no weight.

To the rational mind, freed from the trammels of a dead literalism, this view of the origin of the different human species, with their marked and organic peculiarities, must at least commend itself as worthy of thought and investigation. Looking at the creation, now with all its distinct steps of ascent from the mineral up to man, we can see that everything lives because God lives.. Man as the climax — man as the end, as the finite subject in which the Creator may dwell, and with whom he may have conjunction, through the exercise of that will and thought with which he is endowed — man as an image and likeness of the great Creator, becomes the channel through which the whole creation ascends in grateful acknowledgment to God. As the highest created form he embodies in miniature the whole created universe; and through him the Lord by influx holds all creation intact.

But man is not life in any sense. Like all the forms below him, he is simply a receptacle of life from God through the spiritual sun. Life *seems* to originate in him; he may trace it back to his first distinct consciousness of it, and thus to him the appearance is that he is life itself. But the fact is that he does not originate the least particle of life. Life is uncreate and infinite; and its manifold developments are due

to the recipient conditions it finds in different organisms. Discreted from God, man receives his life from him as the flowers drink in the sunshine; and the fact that he so receives his life, does not make him a part of God any more than the flower becomes a part of the sun by receiving heat and light from it. "Because I live ye shall live also." This is true of the whole creation including man.

But man as the highest form of creation is something more than a mere material organism. While as to his natural part he is linked with all the forms of creation below him; for he as a natural being is the concrete form of all that lies below him; yet he is differentiated from all lower forms of creation in that he is possessed of an interior spiritual structure organized of *imperishable and living spiritual substance.* Not simply man, but man as an angel, was the end of Divine creation. By creative influx he was endowed with an imperishable soul as something distinct from the animal whose matrix was used in bringing him into being. The human soul is, therefore, a definite spiritual organism. The transmission of mental and moral qualities, and the perpetuation of physical likenesses in the race, can be accounted for on no other ground. It is conceded by all that the entire matter of the human body is wholly displaced, and an entirely new body formed in the stead of the old one within the period of seven years, so that if man did not possess an organism within, yet distinct in substance from his material body, there would be no permanent medium through which mental and moral qualities might be transferred to offspring and treasured up by them. The same thing, on a lower plane, may be said of the animal kingdom; for all animals are possessed of spiritual organisms, but the spiritual organism of the animal differs from that of man in this: man has a plane of life above the sphere of his conscious will and thought; and the immediate inflowing of Divine life into this plane or human internal, gives permanency to his spiritual organism, while the animal, not possessing this plane, has nothing, therefore, by which its spiritual organism may be held intact, so that at death it is dissolved.

"With every angel and also with every man there is an inmost or supreme degree of life into which the Divine of the Lord first or proximately flows, and from which it arranges the other interior things which succeed according to the degrees of order with angel and man. This inmost or supreme region may be called the Lord's entrance into angels and men, and his veriest dwelling-place with them. By virtue of the supreme or inmost, man is man, and is distinguished from the brute animal; for these do not possess it. Hence it is that man, different from the animal, can be elevated as to all the interiors of his rational and natural minds, by the Lord to himself; can believe in him, be affected with love towards him, and thus see him; and that he can receive intelligence and wisdom from him, and thus converse in a rational manner. It is for this reason also that he lives forever."

It was the gift of this plane to man by the Creator that lifted him out of the sphere of brute life, and that made it possible for him to live forever as an angel in heaven.

Differentiated — discreted — from the animal in this way, he is possessed of the faculty of will and thought; he is not merely a passive organism, but is capable of distinct self-action from the action of the Divine into him. Therefore he incorporates into his spiritual organism the affections and thoughts that are proper to himself as a free and active being. When his physical body is dropped, as at death, he rises up to life in the spiritual world, in a spiritual body like in form to the one that has been cast off. He lives eternally, because he has a plane upon which the Divine life may be eternally active. This is the ground, and the only ground, too, of human immortality. By means of the constant — the immediate — influx of the Divine life into this inmost plane of our minds the Lord is brought into living contact with all the life-centres of our spiritual organisms; so that annihilation is one of the impossible things in the world.

Now the all-wise and good Creator having, through successive steps and stages, realized objectively out of himself the human race which had ever existed subjectively within his mind, therefore began the formation of the angelic heaven by developing in the race the angelic possibilities implanted in

them by the creative influx. The Book of Genesis opens with the history of this spiritual creation, and traces it on to the final appearance of the celestial life on earth. From this race of men the Lord formed the heavens of celestial life and love.

Thus did the first creative motion of the infinite continue into ultimate, and then rising in an ascending scale through mineral, vegetable, animal, and man, finally the glorious heaven of angels stood forth as the blessed realization of God's end in the creation.

And when it became necessary for the integrity of the heavens and the preservation of the human race for God to make his appearance among men, he bowed the heavens and assumed his own creation, every particle of it in miniature; for the humanity he assumed was a miniature of the whole universe. And he assumed his own creation through the operation of the same law by which man was brought into being; and glorifying his Humanity, he redeemed the race, preserved the heavens, and became God in the lowest ultimates of his creation. And as God in a Divine Humanity, he embraces the whole human race in his arms, and protects the heavens under the shadow of his wings, and gives new and fuller life to every created thing. The heavens as the Grand Man rejoice in his presence, and he dwells in them as his mansion and habitation. And this is to go on forever. How grand and noble, then, is every form of the Divine creation! Grasping the great truth that every form pointed to something above itself until the highest form was reached in the organized societies of the Grand Man, every form in nature is therefore invested with a new significance. Surely "Great and marvelous are thy works, thou King of saints."

Thomas A. King.

NOW AS THEN.

This morn I was utterly weary
Of sin and temptation and pain;
Overwhelmed with a sense of my evils,
Against which all efforts seemed vain.

Through all the night's sleeping and waking
I had felt as though resting on prayer,
Asking our merciful Father
To hold one very dear in His care.

I had been so glad in my trusting
The promise to those who believe;
Till it seemed that the blessing I asked for,
My friend would be sure to receive.

Then there came this sudden temptation,
To doubt, that was kin to despair,—
This sense of my own imperfections,—
This fear that took peace from my prayer.

And I grew so saddened and weary,
Till over my fainting soul crept,—
Like the glimpse of a sweet recollection
That has long in the memory slept,—

Sweet thoughts of the beautiful story
We read in the comforting Word,
How the people who thronged about Him,
Were healed of their ills by the Lord;

How the ears of the deaf were opened,
And the blind were made to see,
While he walked the Judean hillsides
Or the shores of Galilee.

And, soft as an angel's whisper,
Came the tender words to my soul,—
"His love is forever unchanging,
He will make your dear one whole."

And thoughts that were laden with blessings
Came swift on their viewless wings,
Till it seemed my soul was drinking
Glad draughts from the Heavenly springs.

And I felt, if our prayers and longings
Could always be one with his will,
Our lives would be crowned with contentment
And peace would our spirits fill.

ANNIE M. L. CLARK.

IN TRUTH AND GOOD.

A PASSAGE from the "Arcana" suggests a subject of great importance. The passage is as follows: —

"Truth with man is altogether according to the principle of good that appertaineth to him; when there is a small portion of good there is but a small portion of truth, for they are in like proportion, and in a like degree; or, according to the common expression, they keep pace with each other, which may indeed appear as a paradox, but still it is really so; good is the very essence of truth, truth without its essence is not truth, howsoever it may appear to be so; it is only a kind of tinkling thing, and as an empty vessel. Whosoever wishes to possess truth in himself, not only ought to know it, but also to acknowledge it, and have faith therein; when he doeth this, he then first begins to have truth, because then it affects him and abides with him. It is otherwise when he only knows truth, and does not acknowledge it, and hath not faith in it; in this case he hath not truth in himself. Many who are principled in evil are in this state. They are capable of knowing truths, and sometimes of knowing them in a superior manner, but still they have not truth, yea, they are so much the further from having it, in proportion as they deny it in their hearts. It is provided by the Lord that no one should have more of truth, that is, should acknowledge and believe it, than in proportion to his reception of good."—A. C., n. 2429.

What is declared in this passage in regard to the connection between goodness and truth in man's mind, that they are

always in equal proportion, is said to be paradoxical — very difficult of belief. It is really so in the present age. The reason is that for many generations it has been a primary article of belief in Christendom, that faith alone saves. It is from the great influence of this tenet of faith that it seems difficult of belief that the real possession, or want of possession of truth by man is in exact proportion to the presence or absence of good with him.

Some of the principal things stated and involved in the passage quoted are these: —

First. That if a person is in no good, whatever knowledge he may have, however he may excel in knowledge, he *has* no truth.

Second. That if one is in a small degree of good, he actually has only a small degree of truth.

Third. That if a person is much affected by what is good, if he has much good, he has, or is capable of having, much truth.

Fourth. That the reason why one *has* no truth if he has no good, however much knowledge he may have, and the reason that he has little truth if he has little good, is that knowing truth does not cause one to possess it, but only acknowledging, and in heart believing it; and

Fifth. That the Lord provides that no one shall acknowledge and have faith in truth except so far as he is in good.

Some, at least, of these points may come into clearer light by connecting with them truths which we learn from other parts of the writings.

Before entering upon such explanation, however, a word will be said in regard to the connection in which the passage recited is introduced. From the connection it appears that the degrees of good which are referred to are the good of charity and the good of obedience. They who are in charity are described as being in an affection for good; and they who are in obedience as in an affection for truth. The greater good contemplated in the passage is the good of charity; and the less good, is that which is in the affection for truth. It is said in connection that the affection of good lies obscurely

hid with those who are in an affection for truth — an affection which leads them to obey it — and that by this affection the Lord leads them to do good; and it is said further that when this is so they are as to their interiors principled in good, and the angels are associated with them in that good, and are delighted by the appearances of truth by which the men are affected. Charity, then, or the affection of good, and obedience, or the affection of truth, are the greater and less good contemplated.

To resume. The first sentiment deduced from the passage under consideration, in the form which the explanation just made gives it, is, that if one is not in an affection for truth, or obedience, nor in an affection for good, or in charity, he has no truth.

There is a period in the existence of every man when he will be tested as to what he has, what he actually possesses, what actually belongs to him. This period is the judgment. When this period arrives, to him that hath will be given, and he will have abundance; and from him that hath not, will be taken away even that which he hath.

Those who have a knowledge of truth, who profess their their belief in it, who, upon occasion, advocate it, and who carefully regulate their outward life so as not to have their conduct give the lie to their professions, appear to have the truth. But if they are not sincerely in obedience to the truth, or in love to their neighbor, though the form of truth is in their minds, the essence of it is not. Real truth looks to good,— looks to the Lord and the neighbor as its object. But what appears as truth in those who are not in obedience or love of the neighbor, looks to evil,— looks to themselves and the world. While they are here in this state of preparation for the permanent state of existence, they can have the truth in form, while they have it not in its essence. Because they have not its essence, they have not really the truth here. They are, in reality, as far from it as they are from love and obedience. They seem to have it, while they have it not. They may even seem to themselves to have it. They may think and say, "Have we not prophesied in Thy name, in

Thy name cast out devils, and in Thy name done many wonderful works?" And they may say, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets." But when the judgment comes — when they come to be tested as to what is really in them — then all the truth which they seem to have, they will find they have not. They will find that they are just as far from having it as they are from obedience, and love to the neighbor; and they will find that *what they really embrace as true*, is as far from what they have professed in the world, as the selfish loves by which they have been actuated are from the true loves. While they who have, in heart, been obedient to the Lord, will have an inconceivably greater amount of truth given to them, from these will be entirely separated the truth which they seemed to have; and they will find that instead of believing as they have professed to believe that there is a resurrection, a heaven and hell, that there is a God and other truths of religion, they in fact utterly deny these truths.—*See* A. C., n. 2454.

The second point suggested by the passage is, that if one is in a small degree of good, he is limited as to his possessing truth in an equal degree.

By the small degree of good is meant obedience, acting from an affection for truth; and by the larger degree, charity, love to the neighbor, acting from an affection of good.

The statement that he who is in a small degree of good is equally limited as to his possession of truth, appears at first view quite paradoxical, but still it is altogether true. Swedenborg says,—

"With those who are principled in the affection of truth [that is, who are in the small degree of good], there is in that affection an affection of good, but it is so obscure that they do not perceive, consequently do not know what the affection of good is, and what genuine charity is; they suppose, indeed, that they know, but this is by virtue of truth, and thus by virtue of mere knowledge, (*scientia*) and not by virtue of essential good itself; still, however, they do good works of charity, not that they may merit anything thereby, but from a principle of obedience, and this in proportion

as they conceive it [what they *know*] to be true; for they suffer themselves to be led by the Lord by truth grounded in an obscure principle of good which appears to them as truth; as, for example, inasmuch as they are ignorant what is meant by neighbor, they do good to every one whom they imagine to be a neighbor, especially to the poor, because they call themselves poor in consequence of being destitute of worldy wealth; they do good also to the fatherless and widows, because they are so called; and so to sojourners for the same reason; and so in other instances; and this so long as they are ignorant what is signified by the poor, the fatherless, the widows, the sojourners, and the like."—A. C., n. 2425.

Here we see that they who are in a small degree of good, they who, from an affection for truth, are in obedience to the Lord, whatever mere knowledge of higher things they may have, really have truth only in the small degree that they are in good. And we see further and more definitely that they who are in mere obedience only perceive, and thence know things as they are obscurely presented in the letter of the Word. They do not, for example, really know the neighbor to whom good is to be done as other than the literally poor, widows, orphans, sick, naked, in prison, hungry, thirsty, strangers, etc. This is all that the small degree of good in which they are gives them a perception of. They may have learned a great deal more; they may have mere knowledge received from others of a great deal more; but this is the highest truth they really have; and this is that which, when they faithfully do it, causes the angels to be delighted with the appearances of truth by which they (the obedient) are affected.

So much in regard to those who are in the small degree of good. Now of those who are more advanced, who are in the affection of good or charity, in love to the neighbor. In regard to these, Swedenborg speaks as follows: —

"They who are principled in the good of charity, and thereby in the affection of truth, these do all things with a distinction, inasmuch as they are in the light; for the light of truth is derived from no other source than from good, because the Lord floweth in

by an influx of good; these, therefore, do not do good to the poor, the fatherless, the widows, the sojourners, merely because they are so called, for they know that they who are good, whether they be poor or rich, are neighbors in an especial sense, inasmuch as by the good, good is done to others, and therefore in proportion as the good are benefited, in the same proportion others are benefited by them; they know also how to distinguish between divers sorts of good, consequently between divers sorts of persons who are principled in good; the common good, therefore, they call their neighbor more than an individual, inasmuch as the good of many is regarded in the common good."—IBID.

Here is brought to view the higher degree of truth, in which those are who have an affection for good,—who have a real love for the neighbor. These are in light which enables them to distinguish more truly what is good. They understand distinctly, clearly, practically, that the good are neighbors whether rich or poor, and whether they are literally such as are described in the letter of Scripture as objects of charity or not. They who really love good, who really love the neighbor, are wise in promoting good,—in advancing the well-being of all. To do good to a good man, especially to do good to a smaller or larger body of men, to the Church, to the Lord's kingdom, is to promote good in a very large degree.

They who are in the love of what is good, perceive these and such like things; such things are real, practical truths to them. They really have these truths. Others who are in a small degree of good, or even who are in no good, may possess something of them as mere knowledge; but they have no inward sight, or perception of them, and they do not really possess them.

So much in regard to the third point suggested by the passage. We now come to the fourth: that the reason why one has no truth if he is in no good, however much knowledge he may have, and that one has truth only in proportion as he is in good, is, that knowing truth does not cause one to possess it, but only acknowledging it, and in heart believing it.

To acknowledge, and in heart to believe truth is to accord

to it Divine authority, and is to give it such authority over us. To acknowledge truth is to feel ourselves subject to it. To have an affection for truth is to feel that we are bound to obey the truth — that it is right, and that however hard it seems it is to be done. To have an affection for good, is to be in a state to feel that what truth requires is good — in a state to feel a love for that which the truth is seeking to effect. If one does not feel an affection for the well being of others, to which the truth points, or if he does not accord Divine authority to the truth, he makes no acknowledgment of it, and in his heart has no faith in it; and because he must make an acknowledgment of it, and must have faith in it in order to possess it, therefore he really has nothing of it. He who has the truth only in an obscure degree, has it only in that degree because while he receives it as of Divine authority and feels bound to obey it, he has not yet become so affected by the good there is in it, and has not such a sense of the exceeding excellence of the life it requires, as to acknowledge, rejoice in and believe its interior teachings.

The reason, then, why some men have no truth, however much they may know, is that they have no acknowledgment and belief of truth; and the reason why some have only a small measure of truth is because they have but a limited faith in it. And the reason why some have a large measure of truth is because the good in which they are gives them a warm, large, heart acknowledgment of it.

The last point referred to as stated in the passage is that it is provided by the Lord that no one should have more of truth, that is, should acknowledge and believe more than in proportion as he receives good. It is not provided that we shall not *know* truths beyond the degree of good we are in. It is provided that we may know very many things, whether we are in good or not. But if we have nothing of obedience, or love to the neighbor, it is provided that we shall not acknowledge and have faith in truth. The fact that this is provided implies that it is possible to come into acknowledgment and faith without obedience and charity, and that this might take place if it were not provided against. And, moreover,

the fact that it is provided against shows that it would be an injury to man that it should be otherwise, that is, an injury that he should be led to acknowledge truth beyond the degree to which he is in good.

We can in some measure see what injury would result from the acknowledgment of truth without the corresponding good. When a truth is acknowledged, it is written indelibly in one's book of life. If this were to take place in the case of a man who is in no good, he would suffer eternally from a conflict in himself between truth and evil which would be one of the greatest possible calamities. So we can conceive it to be exceedingly undesirable and injurious that in the case of a man who is only receptive of a small degree of good, truth of a higher degree should be inscribed in his mind. It is necessary to the least undesirable condition of the evil in the other life that the false of their understanding should make one with the evil of their will. And it is essential to the most perfect felicity of those who are in heaven that there should be a perfect marriage between their understanding and will.

The bearings of this subject in various directions are quite obvious and important. Only two or three will be noticed, for each one will no doubt best make his own application.

We see from it that if a Church in any form has no good, no affection for truth, no obedience, no affection for good, no love for the neighbor, there is in all its manifold apparent teachings no honest teaching of truth; and there is in all its apparent listening and reception no honest reception of truth.

We see again from the subject that if those who teach in the Church are in some small degree of good, if they have some affection for truth, and are obedient to it, there is some real truth in them and in their teaching. And we see that if they are in a positive love of what is good, if they have an interior perception who the real neighbor is, and love to minister to him, they really have and honestly teach much truth.

And we see from the subject that if those who are taught, so put away their love of themselves and of leading themselves, their love of finding their own pleasure and of speaking their own words, that they are susceptible of some small

good — the good of obedience, they really receive, and come to profess some small measure of truth. And we see that if those who are taught go beyond this, that if their selfish loves are so brought into subjection that they are receptive of a positive love of the neighbor, love of him as of themselves, then they receive the higher truth teaching this with acknowledgment of heart, — that it becomes a part of them, and that they possess it forever.

Finally, we see from the subject, that if men are characterized by being in the good of obedience, the only truth they are capable of teaching from the heart, if they are teachers, or of receiving in the heart, if they are learners, is that taught more or less obscurely in the letter of Scripture; and we learn from it that if men are characterized by being in the good of charity, of neighborly love, they are capable of teaching from the heart, if they are teachers, and of receiving in the heart, if they are learners, the genuine truths shining forth from the letter of Scripture, when it is illuminated by the spiritual sense.

Joseph Pettee.

The history of the world teaches no lesson with more impressive solemnity than this: that the only safeguard to a great intellect is a pure heart; that evil no sooner takes possession of the heart than folly commences the conquest of the mind.—*C. C. Bonney.*

Like flakes of snow that fall unperceived on the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—*Jeremy Taylor.*

THE ATMOSPHERES.

To adequately treat the subject of the atmospheres, their functions and uses, would be to unfold the mysteries of the universe; for all created forms existed potentially in those which emanated from the Spiritual Sun, and were borne on their wings to the respective places of actualization. The form of the Grand Man was moulded by them, and by their pressure he in form is retained.—S. D., n. 4063. According to the purity of the spiritual atmospheres, in which man by regeneration interiorly lives, are his intelligence and perception of truth. But in this world foul exhalations from hell cloud his perception, and more or less shut out the light of heaven, cutting off its normal flow into natural light, which becomes otherwise darkness to the eye of the spirit, and light only to natural vision. Our views are those of our angelic and infernal associates, and they are more true or false according to which have approached, and the others receded from us. The spiritual atmospheres in which we breathe will thus determine our treatment of them as a subject of study; and the agreement or disagreement of the reader (not so much in regard to mere opinion as to use) will show how far we are spiritually associated together.

Swedenborg informs us that in the spiritual world there are three atmospheres which originated in the spiritual sun, as necessary media for the radiation of life from the Lord who is in that sun, it being the first of his creation. All objects in that world were from them formed and composed; and by them are constantly moulded, retained, or altered in form,—activity from within combining with reaction from without. The Divine influx thus operates in a twofold manner: one way from Himself, changefully passing through the highest to the lowest planes of creation, and from which all separate individualities arise; and the other unchangeably,—altogether outside of, and above created consciousness or personality; save only that man may know from it that the Lord in his

own unchanging Personality guides and governs all things which he has created. The Divine Life, or living heat and light, with all the inclusive spiritual forces, radiates directly towards created human beings, and passes through them as exhaling spheres to surrounding objects which are instantaneously plastic to their influence, and which change in correspondence to the character or quality of the body from whence the exhalation radiates. Thus the universe, had man never fallen, would have objectively imaged the Divine Personality, and been absolutely perfect. As it is, the objects of heaven representatively image the created Grand Man; but they are not pure in his sight. The natural universe, with its good or its evil conditions, is an objectively correspondent image of the universal Man in ultimates. And the infernal world is the objective image of the great Monster. The Grand Man and Monster are as vessels through which the Divine Proceeding issues forth in the creation of spiritual worlds; the forms of the individual channels giving shape to the objects surrounding them, as well as character; modifying and changing what would be otherwise perfect.

We are told that there are also in the natural world three atmospheres which are correspondential in constitution and operation to the three spiritual in the world of causes. But the natural forces, of which they are the continents, are discretely separated from the living forces which bring them into operation; and consequently they are totally unvital. The organic forces of nature are operated upon by spiritual forces, which therefrom result in natural sentience. The spiritual atmospheres with which the natural are interwoven, are drawn from the three higher noted above, and are called by Swedenborg the three spiritual atmospheres below the natural sun. By combination they act natural-mentally,—the natural atmospheres, considered as apart, giving the purely physical action; and the spiritual acting as a soul to vegetable and animal. In the lowest of the conjoint atmospheres, insects, and all organisms below them, exist. In the two lowest of the consociated spiritual and natural atmospheres birds live. In the three lowest the higher animals

have life; and also man as to his natural body and mind.—Ath. Creed, n. 90, 91; D. L. W., n. 66. But man also lives internally in the three atmospheres above the natural sun; only the most external plane which is nôt quiescent, is always the plane of his consciousness. Thus in the natural world, however much he may be illuminated from above, his consciousness is necessarily natural; and thus also angels and devils are not conscious of each other's proximity, although in all the degrees of their being, except the external, they are not apart.

In S. D., n. 222, Swedenborg says that there are *four* atmospheres in nature; dividing what he elsewhere calls one atmosphere into two, namely, the atmosphere in which is light and magnetism. The characteristics of the consociated spiritual atmospheres is also confessedly not altogether clear to him; and the lower the atmosphere, the greater would seem to be the obscurity. He conversed, however, with an angel upon the subject, and was confirmed in what he wrote as a general truth. In S. D., n. 418, he speaks of the atmospheres as being "threefold or fourfold."

The exhaling sphere from the ultimates of man's spiritual body operating upon the spiritual atmospheres around him, produce the earths, vegetation, insects, etc. of his external spiritual world. Through that degree of the sphere from him which is of the understanding fowls are created. From the higher or affectional, the higher animals are brought into being, although some more through the understanding than others, as in the case of the horse.

For there are degrees of latitude as well as of altitude. The highest degree of the affectional or will element is continued to the lowest degree of the corporeal, although discretely separated in character. The spiritual heavens have their celestial side, and the celestial heavens their spiritual. All organisms, therefore, correspond to man's affectional nature in higher or lower degrees; yet in discrimination it is requisite that we speak of some as representative of the understanding, or others of man's sensuous nature.

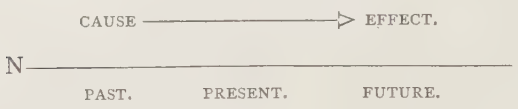
The higher atmospheres contain all the functions of the lower in potency, whilst retaining in actual operation their own special offices,—the functions held potentially by the higher being actualized in the lower.

Yet the three atmospheres of one plane of the spiritual world are not identical with the three of another; the atmospheres of the higher plane being purer than those of the lower. For though they all originate in the same spiritual Sun, an added plane of reaction by the creative proceeding from the Lord, renders the lower crasser and of less activity. Indeed there is a variation of purity and quality in the atmospheres in which all societies in the spiritual world are, and which are exactly suited to their respiration or understanding. The density of each atmosphere increases as it approaches the limits or circumference of the plane from whence its force is transmitted to the lower. Even in Nature there is to some extent a difference of quality in the air breathed by the inhabitants of different worlds, that of our own moon being different from that breathed by ourselves. And our purer atmospheres are more dense where the more inert forms of matter are, because the atmospheres mould and retain in being all material bodies. For all condensation in Nature results from activity in the higher planes entering into its purest universal atmosphere, and compressing its atoms into various degrees of crassness, until the active pressure dies away in total inertness or gross matter.

It will be seen that the fundamental postulates of science and those of the Church are directly at variance, and that, consequently, in respects most important, deductions from the one class will totally differ from those of the other. Now we hope to show that if revealed truth be postulated, a way can be pointed out according to which some of the most mysterious problems of philosophy and science can be solved. Our present paper is preliminary to the endeavor, and it may be well here to contrast the opposing views concerning Nature. Let the lines N in the following diagrams represent Nature.

FIGURE 1.

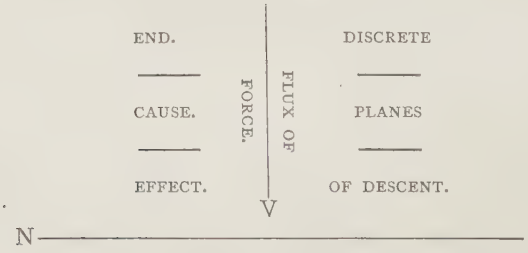
Nature according to the Metaphysician and Physicist.



The course of the arrow is supposed to be that of the stream of force. Line and space are assumed to be infinite realities, or merely conceptual; and their contents absolutely realities, or only ideal appearances.

FIGURE 2.

Nature as revealed.



Time and space are fixed and measurable external manifestations of internal states, and their contents objective correspondents of human affections and thoughts.

The course of the arrow in Figure 1, when believed to be all, shows the track of the serpent. The mission of the New Church is to alter its position in scientific thought to that of Figure 2; for that is what is meant by the leaves of the tree being for the healing of the nations.—A. R., n. 936. In Figure 1, *use* or *purpose* in creation is ignored; in Figure 2 all natural forms are materially embodied uses, the flux being from above; not being alone from the past to the future, but in absoluteness from *state* into *time*. The flux of force begins in Divine activity, and descending by degrees both discrete and continuous, ends in utter inertness,—from the only Divine Substance to dead matter.

Yet it must not be supposed that because life or activity begins at the inmost and ends in inertness, that Peace governs from without that which is within. Although the external is the resting-place, the tranquilizing influence descends always from the highest atmosphere, through the mediate, to the lowest (S. D., n. 418); we may say from the highest of all atmospheres to the lowest of all. In infinite activity is omnipotent calm; and in that which reacts, alone, is turmoil. Between boundless activity and things constant and fixed, all change and motion exist. And it is closest to the bosom of that which is constant and fixed that the wildest tumult exists; even as the infinite calm is with the Unchangeable, who is the source of all change.

Strange is it, that where life is most active, there it is that Tranquillity reigns, and controls from its throne the wild conflicts that rage in the lowest dwellings of death. In that living Sun, which is the source of all suns fixed inertly in nature, no such stupendous convulsions are seen as are witnessed on the face of our sun that is dead. O Love Divine! the unslumbering, ever fronting the faces of angels — blessed sun-flowers of the gardens of God! The peace which transcends understanding the most, is that which is farthest removed from stagnation and torpor. O life of heaven! where boundless activity and unending rest are one and the same; sending down soothing influences, by atmospheres which are uses, to the nethermost regions of chaos and storm.

And yet the tumultuous heavings of the fires of the suns; the storms driving madly over swift-whirling planets around them; the tempests that roar around the dwellings in which we seek and find shelter, are but envelopments of tempests driven forth from the spirits of men passed away from our earth, and from wandering earths to us all unknown; and the dark *rack* overhead comes attracted by the turmoil of hearts still throbbing in nature. For all tempests in nature are first tempests in spirit, and like joins itself to its like. Worlds unbeheld, circling suns which to us are stars only! must we not extend to each other that saddest sympathy in which world can clasp hands with world? for have ye not, too, your

hells? Yet the words "Peace be still," ever pass down from the living Sun to dead earths,— from the Alpha to the Omega of creation.

WILLIAM DENOVAN.

WHEN?

IF I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight fought, all the short journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise, and move, and love, and smile, and pray
For one more day.

And, lying down at night for a last sleeping,
Say in that ear
Which hearkens ever, "Lord, within thy keeping
How should I fear?
And when to-morrow brings thee nearer still,
Do thou thy will!"

I might not sleep for awe, but peaceful, tender,
My soul would lie
All the night long; and when the morning splendor
Flushed o'er the sky,
I think that I could smile — could calmly say,
"It is His day."

But, if a wondrous hand, from the blue yonder,
Held out the scroll
On which my life was writ, and I with wonder
Beheld unrolled
To a long century's end its mystic dew,
What should I do?

What could I do, oh! blessed Guide and Master,
Other than this:
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by thee?

Step after step, feeling thee close beside me,
Although unseen,
Through thorns, through flowers, whether the tempest hide thee,
Or heavens serene,
Assured thy faithfulness cannot betray,
Thy love decay.

I may not know, my God, no hand revealeth
Thy counsels wise;
Along the path a deepening shadow stealeth;
No voice replies
To all my questioning thought, the time to tell,
And it is well.

Let us keep on, abiding and unfearing
Thy will always,
Through a long century's ripening fruition,
Or a short day's,
Thou canst not come too soon; and I can wait
If thou come late.

—*Susan Coolidge.*

THERE is a sense of the Divine Presence, in which one may be said, like Enoch of old, to walk with God. It is not distinctly prayer, it is better than prayer: it is the outcome of prayer. But who will ever attain to this without learning by direct endeavor to look through life, through the world, through nature up to nature's God?—*Dr. Dewey.*

THE TRUE CHRISTIAN LIFE.

The New-Church doctrine of Christian charity, or of the true Christian life, delivered to the world in the writings of Emanuel Swedenborg, is in one word this, namely: that the true Christian life is *to do good to others, continually, from the heart.* We were born to learn to live such a life here, and to continue it to all eternity. Charity itself is not an external thing, but it is a spiritual affection in the heart. It is love to the neighbor. Hence the doctrine teaches that before we can do any genuine good or charity we must have the charity or the essence of good in the heart; that is, before we can have good fruit from a tree, the heart of the tree itself must be good. Furthermore, it will not do that we have the charity, or love of doing good, in the heart alone, but we must actually do good from that charity or love. Otherwise the charity would be like a soul without a body. It would be an ideal thing without any real substantial existence. This doing good also must be done as to the Lord. Otherwise it has no spiritual quality. But if we regard the Lord while we do good to the neighbor, then we are practically loving the neighbor and loving the Lord. Thus we keep the two great commandments.

That to do good is what is required is clearly taught in the Sacred Scripture. For in John v. 29 we read that in the judgment "they that have done good shall come forth unto the resurrection of life; and they that have done evil unto the resurrection of damnation." And again in Matt. vii. 19: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." That the good must come forth from the heart is clear from what the Lord again says in Matt. xii. 34, 35: "O, generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."

That this good which we do in order to be spiritual must be done as to the Lord, we learn from Rev. xiv. 13: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Thus doing good from the heart, as to the Lord, we practically love the neighbor and love the Lord; and that these two laws when kept ensure eternal life, the Lord teaches in Luke x. 25–28, where a lawyer asked what he should do to inherit eternal life. Jesus said unto him, "What is written in the law?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, soul, strength, and mind; and thy neighbor as thyself." Jesus said unto him, "Thou hast answered right; this do, and thou shalt live."

Let us notice that this good that we should do is to be done from the heart, or else it is not really good. The question then arises, How can we do good from the heart? Man can by no means do good from himself, or from self. If good is to come into him at all, that is, into his heart, it must come into him from the Source of all good, which is the Lord; just as in the case of a plant, if warmth and life are to come into it, they must come from the source of all material heat, which is the sun.

Man is born full of hereditary tendencies to evil, derived from his parents and ancestors, and as he grows up he naturally lives from these evil tendencies. He is full of bad roots, and his heart is naturally evil and selfish. Any one can see this for himself if he looks into his own heart. For instance, he can see that there are, deep in his heart, longing to vent themselves in some outward way, and actually doing it when occasion excites or allows, the love of self, the love of show, and the love of rule; an irreverent and disobedient spirit; hatred, revenge, and malice; lust and adulterous love; dishonesty and insincerity; harsh judgment of others, a tendency to lie to save himself, and to exaggerate the faults of others; a covetous spirit to possess the things of the world, and to enjoy sensual pleasures. All these evil things fill the heart and make it impossible for man to bring forth from himself

any true and genuine good. For of himself he is an evil tree that cannot bring forth good fruit. Our only hope is to look to the Lord and receive good motives and loves from him.

And the only way that we can receive good motives or loves, and so become a good tree, is to put away the bad motives or loves which are in possession of the heart, and which are in the way of the good loves, and which keep them out; for while lions, panthers, and tigers are allowed to roam wild, as it were, in the field, innocent lambs and sheep cannot be brought in with safety. Hence the doctrine of the New Church is that we can only live a true Christian life, that is, do good from the heart, in proportion as we shun evils as sins against the Lord,—that is, actually fight against them in ourselves, and reject them as infernal.

The evils which we must shun, with their lusts, and which were just noticed, are all included in the Ten Commandments. Thus the love of self, the love of show, and the love of rule, contrary to the Lord, are forbidden in the first commandment, which forbids worshipping any other gods but the Lord, and hence in spirit forbids the worship of self. Irreverence towards holy things is forbidden by the commandment not to "take the Lord's name in vain," for any holy thing which pertains to the Lord is a part of his name. A disobedient spirit is forbidden by the command to "honor father and mother." Hatred, revenge, and malice, are forbidden by the command "Thou shalt not kill," for we read in I. John iii. 15, "Whosoever hateth his brother is a murderer"; and this is because these evil spirits of hatred, revenge, and malice naturally express themselves in murder, or would do so if no external fears prevented. Lust and adulterous love are forbidden by the command "Thou shalt not commit adultery." Dishonesty, fraud, and insincerity with a view to self gain are forbidden by the command "Thou shalt not steal." Harsh judgment of others, the desire to lie to save ourselves, and to exaggerate the faults of others, are forbidden in the command "Thou shalt not bear false witness." A covetous spirit—to possess the things of the world, and to enjoy sensual pleasure —is forbidden by the command "Thou shalt not covet."

That such lusts or motives of evil are involved in the commandments is clearly taught by the Lord himself in MATT. v. 21, 22, where he says that hatred is equivalent to murder; and he says, also (v. 28), "that whosoever looketh on a woman to lust after her hath committed adultery with her already in his own heart."

Hence the New-Church doctrine is, that good from the heart can only be done in proportion as we shun the evils forbidden in the Ten Commandments — with their lusts — as sins, at the same time looking to the Lord for the power to do so. Otherwise we would do good from self and evil, which would not be good in itself. It might seem to be, viewed from without, what we would do from self might benefit others; but viewed by the Lord, or from within, the motive would be bad; and perhaps it would be done from love of show and glory, lust for gain or for some good office in return, that is, as a bribe; or, in some direction or other, it could be resolved into nothing but self and evil. While, on the other hand, if we so reject these natural foul lusts, that is, if we so keep the commandments in spirit, then the opposite good motives come into our hearts from the Lord, and the good that we do tends to be from these genuine good motives given us in place of our own evils; and finally, in the course of time, the good would be wholly and purely good, that is, from the Lord, and not from ourselves.

Thus, as we reject hatred and revenge towards the neighbor, the good we do is from love towards the neighbor, because we have received this good love in place of our hatred which we have rejected as sinful. As we reject lust and impurity, we receive chastity and purity from the Lord; and whatever we do with regard to the other sex, is then characterized by this chastity. As we reject dishonesty and fraud in act and motive, we receive honesty and sincerity from the Lord, and so do good from them. As we reject harsh and unfair judgment and falsehood, we receive the spirit of kind and fair judgment and truth, and our words are qualified by this spirit. As we reject covetousness, we receive from the Lord, in its place, a love of spiritual things, and of

seeing others happy in the enjoyment of their possessions. In these ways, by honestly shunning the evils forbidden in the Ten Commandments as sins against God, we receive in our hearts the very essences which constitute love to the neighbor; and then when we do good we do it from this love, that is, from a pure heart derived from the Lord, and from his Spirit of love, purity, and goodness. This is why we are told —why the Lord Jesus preached — that we should "repent," and also that we should "keep the commandments."

It has been supposed by some that the Ten Commandments were abrogated by the Lord Jesus. But the truth is that the Lord Jesus did not abrogate the commandments, but enforced them. So he says in Matthew, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." And so, since he fully kept the commandments, he gives us power, when we ask it, to keep the commandments also. And so he says further, "Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." And in another place he says, "If thou wilt enter into life, keep the commandments." In Revelation also we read that the saints are those who keep the commandments. Thus in xiv. 12: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." And again we read that they who do so are blessed, and have right to the Tree of Life, and enter the New Jerusalem. Thus in Rev. xxii. 14: "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

The reason why the Lord did not abrogate the Ten Commandments, is because they *cannot be abrogated*, any more than the law that fire will burn can be abrogated. If a man steals, or desires to steal, he is really a thief either in act or in his heart; and if he does not put this motive and lust away and reject it, he must continue to be a thief to all eternity. And so with adultery and revenge. This is the condemna-

tion, that men are in evil, or lust, which is infernal, and is the very essence of hell fire; and hence misery is entailed on all such as harbor the lust.

It has been supposed by some, also, that we can do good without shunning evils. But, as the Lord frequently says, only a good man from a good heart can bring forth good things; an evil man from an evil heart can only bring forth evil things. In the case where evils are not shunned, the evil heart of lusts is a fountain-head which makes all the waters which come from it impure and poisonous; and no amount of motion or agitation at the circumference, as is the case when mere outward good is attempted, can alter or make the water pure.

Evils also must not only be shunned, but they must be shunned as *sins;* that is, in the sight of God. Otherwise we should only cover them over, so that they should not appear to the world's eye. If, for instance, we should shun theft, because it is the best policy, or because it will best further our general interests in the world, it will do us no good spiritually, and the root of theft and dishonesty still remains; because, if all worldly interests were removed, or natural fears, and nothing left, as it were, but God's eye, we would still commit the theft or dishonesty. But if we shun hatred, lust, fraud, and falsehood, and an evil eye, as sinful in the sight of God, then we reject the very inmost root of the evil heart, and then the Lord can give us in its place a good heart of love, purity, uprightness, and truth and good-will; and in such case we shall come to do good from a good heart.

The practical way to shun evils as sins, is by combats or struggles against them, as of ourselves. We cannot come to hate and abhor the evils to which we are naturally prone, unless we put ourselves against them by the Lord's help, and fight against them. The reason is because we naturally *love* the evil lusts and bad motives, and without combat we would stay in our old natural will. But as we fight, we are given a new will or heart of good from the Lord; and gradually the loves of the old natural will become distasteful to us; and finally from the new spiritual will we come to detest

and abhor the old wicked loves and desires. Thus a new heart commences in us, by repentance and a resolve to live a new life; and in proportion as we shun evils as sins, the new heart becomes developed and strong, and at length rules and is perfected in us.

It is important to observe also that the Lord cannot fight instead of us, that is, so as to do us any good; but we must fight evils as sins as of ourselves with power from him, which we must implore. The case is similar to that of the development of the material body. God does not do our natural work for us. If he did, there would be nothing for us to do, and we could not become strong. But the work is set before us, and he gives us the power in our arms, while we exercise them as of ourselves to do our work. So with a tree: the sun cannot produce fruit instead of the tree, but the tree produces it as of itself from the heat derived from the sun. And just so with us. The Lord cannot fight our battles for us, and we merely look on and see him do it. But he gives us strength with which to fight against our evils; and we, trusting in that strength, and with Divine Truth and the commandments before our eyes, struggle against them ourselves, and his power is with us in the struggle; and thus we grow strong from him by exercise against evil, and also by actually doing good.

It was said before that the true Christian life is to do good continually from a good heart. We have seen how to make the heart good, namely, by shunning evils as sins against God. The next thing is to see how we can do good continually. It will not do to do good for a few minutes each day, or some days, and then do evil, or work for self, all the rest of the time. Suppose, for instance, we gave to the poor, or did some particular act designed to benefit others for a quarter of an hour or even an hour a day, and then all the rest of the day worked at our business or regular occupation to make money, with the ultimate end, perhaps, of attaining a position of ease and comfort for ourselves, so that we need not work any more. In such a case we would not be doing good continually. It might be justly said of us in this case that we

did a little external good for our neighbors, and worked most of the time for self. Thus our soul of a good heart would have a very small basis to rest upon as a body, while our old natural bad heart would have a very large basis, and would practically possess and govern us. Spiritual wisdom teaches that, in order to find a basis or body for the good heart of charity or love to the neighbor which must absolutely possess us, and work through us to do good continually to the neighbor, we must let this good heart, or love of benefitting the neighbor, pervade all our work — the work that we do continually — hour by hour, day by day, year by year; so that we shall be, as it were, charity in the human form.

Hence the doctrine of the New Church teaches that every person, so far as possible, in order to perform this good from the heart, and do it continually, should secure some place in the community where his neighbors are, and so perform a specific use or part. Thus the utmost order is secured, and a sphere or position of use is found. Every one then knows his place, and does not interfere with others. The case is like that of the human body, which is the most perfect form known, and indeed the most perfect created by the Lord in his infinite wisdom. There we see every part or organ in its place, and performing its own work. The heart does not breathe for the lungs, and the lungs do not beat for the heart. But the heart beats and throws out blood for all the rest of the body and its members, and the lungs breathe and purify the blood for all the rest. The hands work, and the feet walk, and all the rest — all the other parts of the body — are thereby served. And so with all the members. Now the whole community, all society, is like a great man or human body; and all its members are capable of fulfilling some use in that great man or body. If, therefore, every one should take a place and try to perform, to the best of his ability, from a good heart, some use in that place, which is calculated to benefit and serve the community, we should have a heaven upon the earth, a society full of love to the neighbor and love to the Lord. All would be practically exemplifying the true Christian life on the earth; and when the members of that

community should leave this earth, they would be fitted by their experience to perform use to others from the love of it in heaven to all eternity, and thus to be eternally happy.

Hence the New-Church doctrine teaches that every one's sphere or part of Christian charity, or the true Christian life for every individual, is to perform faithfully the duties of his particular employment; for thus he does the largest good he can, continually, in the place where he is wanted. Thus the true charity or Christian life of a President of the United States is to perform faithfully the duties of the President's office, at the same time shunning evils as sins against the Lord; for thus he does genuine good continually day after day in the place where he is wanted. The farmer, if he faithfully cultivates his land so as to perform his part of use in the community for the good of others, shunning evils as sins at the same time, lives a truly Christian life from love to the neighbor. The merchant who works honestly to perform use to customers, shunning evils as sins, does genuine good every day. The manufacturer who works to furnish good fabrics to merchants, and so to consumers, and pays his workmen fairly, and shuns evils as sins, lives a Christian life. The operative or workman who does faithfully the duties of his employment, and rejects evils as sinful, performs use where he is wanted, and lives a truly Christian life. Women who do the work of their home or other employment faithfully, shunning evils as sins, also live a Christian life.

It is a mistake to suppose that we can do good instead of our duty. When we attempt to substitute some external benefit in place of our duty, we are seeking reward for self, and every foul spirit may be bound up in this — self-love, pride, and vain glory, and all the rest; but under duty faithfully and cheerfully done, selfish love perishes, and true love to the neighbor exists.

A man should select his occupation to be useful, according to his talents and ability, and not merely to make money. If this were done by all, the good of all would be provided for, and all would be happy.

It may be objected that we receive money for what we do

in our regular business. But this does not interfere with true internal charity, for if the heart is not on the money, but on the usefulness of the occupation, we live not for the money, but for the usefulness to others. Of course we could not live naturally unless we were supported in our use. Neither could the heart in the body live in its use of throwing out and supplying the blood if the rest of the body did not contribute to support it by their action; nor could the lungs live in their use of purifying the blood and furnishing air if the other organs did not work with them and supply them with substance and life by means of the heart and stomach. And so with all the rest of the members. With the returns or money which a person gets for his regular work he is bound to do his part in supporting his family and other persons who depend on him; his children also are to be prepared to become of use in the community hereafter like himself; and he is bound to do his part, moreover, in supporting the Church, as a composite spiritual neighbor; and in supporting the country, state, and city as great, composite, civil neighbors, by paying his property taxes, by voting, if he is entitled to do so, and by taking proper interest in affairs. Thus he does his duty to the general civil good; and in supporting the Church he does his duty in providing for the spiritual good of all, and of his own soul, too.

Every person, also, should do something, if possible, as his part, towards the support of such poor and indigent persons as are necessarily a burden on the community. But this should be done with prudence, for to do it carelessly may do far more harm that good, by putting a premium upon idleness and uselessness. As we have seen, the true Christian life, or charity itself, does not at all consist in this; but it consists in performing continually useful good from love to the neighbor, and specifically, it consists in doing one's own special duty, or performing the duties of one's occupation faithfully, from a desire to be of perpetual use in the community. All the various duties to the family in its support, to the Church, the country, state, and city, besides necessary recreation from time to time, should be as far as possible

taken into account in the payment to us, or by us to others, of returns for our or their regular work performed. Recreation or innocent amusements are necessary from time to time, to unbend the mind from its continual stretch upon its useful work, and so that the true Christian may return to that work refreshed, and the better able to continue in it. Thus, even our recreation and amusement has as its end love and benefit to the neighbor, and love to the Lord.

It should not be forgotten, also, that in all our transactions with every individual neighbor, in all our promises and contracts, we are to shun the same evils as sins as we do in every other case; and that we should be honest and upright in all our dealings, and that we should thus love even our individual neighbors as ourselves.

Before closing, let us notice that much is said in the Sacred Scriptures about our duty to give to "the poor, the hungry, and thirsty," to have mercy and to help "the stranger," "to visit the sick, and those in prison," and to be kind to "the widows and the fatherless." In the spiritual sense, this is to teach those who are spiritual to supply those who are spiritually poor and desolate — those who have not any genuine good and truth — with teachings and consolations from truths such as they need. In the natural or literal sense, these things are written for the sake of the simple who need to be told to do certain specific acts of goodness to certain special classes of people. And these natural acts are really good acts, if done with discrimination from an honest heart, and with a sincere desire to help the afflicted. But they do not, nor do any specific acts whatever, constitute Christian charity, which is a spiritual affection in the heart itself of the Christian, namely, the affection of love to the neighbor. Nay, certain acts of true charity, where they are directed to the reformation of an erring brother, or the ensuring of a greater in preference to a less or apparent good,— as in case where a judge punishes a guilty man for the good of the community, —such acts may even seem, when viewed from without, inconsistent with charity; and yet they may be inwardly — before God — all love and pure goodness.

The true Christian life, or the life of Christian charity, as we have seen, consists in two things: an internal and an external, which are like a soul and a body. The first thing is to have the heart good or loving towards others. This is secured by rejecting the natural evil affections as sinful, or keeping the commandments in their spirit, and thus by receiving genuine holy and good affections which form a new heart from the Lord. The second thing is, from this genuine new and good heart gradually perfecting, to do the best good to the greatest number, day by day continually. This is done by performing faithfully the duties of our employment or office, and with the returns supporting our family, and doing our part to support the Church as our great spiritual neighbor, and the country, state, and city as our great, natural, civil neighbors; keeping our promises and doing our duties to every individual sacredly, and not neglecting our part to those in sickness or distress, and in sustaining the helpless poor, but doing such work with discrimination. Thus we fulfil, in the deepest, fullest, and wisest way, the laws of love to God and the neighbor; and we finally each become a living form of charity, ready, when we leave this world, to be transferred to the heavens, where we shall delight, in the same wise way, in being useful to others, and in thus making them happy to all eternity. And the Lord shall in effect say to us when we come into that world, "Well done, good and faithful servant; enter thou into the joy of thy Lord." For the Lord himself is in the infinite love of use, and when we are free from the gross and dead material body, we enter into the full happiness and ineffable joy of that blessed love of use, with its free exercise, which we have in our hearts from him.

ALBERT. P. SCHACK.

THE INCARNATION.

No man nor angel can see God as he is in his essential being. God's love is as intense as the heat of the sun which bears a correspondence to it; and notwithstanding the solar heat is apparently the life-giving force of all animate nature, — the Creator being the real source, — still its rays have to be tempered by distance and atmospheres, or else they would burn everything up; and we know that if we were brought into contact with that fiery orb, we as to our bodies would instantly perish. And as the heat of the sun is only a correspondence of the intense love of God, which is not only the motive force and preserver, but also the creative power of the whole universe, both natural and spiritual, we can readily see that God must temper his love and vail his face, as it were, before man can approach him or he can approach man.

If this is true in the case of the most exalted angel, how much more so in that of wicked men! If two thousand years ago Jehovah had appeared in the world, not as a man, but in the might of his Divinity, he could not but have destroyed the world. But it was not the desire of the Lord to destroy, but to build up; therefore, because of his very love, he has always adapted himself to the condition of men. Before his incarnation, his love and truth were given to men by first passing through all the heavens and being modified until they were adapted to man's condition; being first received from God by the most spiritual of the celestial heaven, and passing through them down into and through the spiritual heaven, and then through the world of spirits into the hearts of men. In an almost similar way the Word of God, which, as it originated in God, was Divine Truth — the Truth — passed through the plane of all the heavens until it reached the firm basis of the letter in the Word; and it is understood as celestial truth, in which is Divine truth by the celestial angels, and as spiritual truth containing celestial and Divine truth by the spiritual angels, and with us as written in the Word, in the

form of history, etc., it is in its lowest possible form, that of natural truth, in which is contained spiritual, celestial, and Divine truth.

But a time came when the inhabitants of this earth became so grossly external and natural, and at the same time so evil, that they ceased to be sensitive to heavenly influences; and, as a natural result, men put themselves to a fearful extent under the influence of hell, and, as a consequence, the majority of those entering the world of spirits from this world were evil; and as the life of heaven needs must flow through the world of spirits to reach men, there was no longer a transparent medium between God and man, and there was great danger of man's being cut off from spiritual life from his Maker and being entirely given over to the influence of hell. Now the human race not only serves as the nursery of heaven, so that there should be continual additions to heaven from the earth, but also acts as a foundation to heaven; and if the gangrene of evil had entirely destroyed the human race, it would not have stopped there, but hell would have threatened heaven itself.

The Lord acts according to Divine order, and it was according to Divine order to conquer hell, enact a judgment upon those in the world of spirits, and bring men back into freedom, not by destroying everything, but by bringing the Divine Power to bear upon the evil in just such a way that the desired result would be accomplished, and no more; for the desire of the Lord was to save the good,—that is, all who would permit themselves to be saved,—and not simply to bring a judgment upon the wicked. To effect this purpose, Jehovah descended upon the human plane and vailed the ardent zeal of his infinite love in a humanity. The humanity was to act and did act as a medium to bring down the Divinity, so that God should be as one among us. From the Virgin Mary a human element was taken as the basis, the soul of which was God. The human was weak, and therefore the presence of the Divine within was modified and tempered to conform with it. God had become incarnate; and the Child "increased in wisdom and stature, and in favor with God and man." At first the

human from the mother predominated; and yet at a very early age our Lord felt something of the importance of his mission, as we find him at twelve years of age, saying to his parents, "Wist ye not that I must be about my Father's business?"

Our Lord perceived that his mission was to bring down the Divine within him, and thereby glorify his Humanity; that is, fill it with the Divine upon the plane of his human. This was to be done by temptation combats, which combats resulted from the assault of hell against his human, which from its very nature had inherited tendencies to evil. At first by the Divine Providence the temptations which our Lord underwent were external ones, somewhat similar to those that are common to humanity in general; but as these were overcome, more interior temptations followed. His Humanity being a real humanity, there were temptations to exalt himself and to become great in a worldly sense, and there were temptations to exert his spiritual and miraculous powers for effect. Our Lord was not only tempted in every point as we are, but he soon entered into temptations such as the Lord's Divine Providence protects men from, and such as we in our weakness would be unable to resist.

Indeed we are taught that the Old Testament in its most internal sense is a history of the temptation struggles and subsequent glorification of our Lord while here on earth; these being especially the subjects treated of in the Psalms and Isaiah. In these temptations the human nature of our Lord acted of itself, for our Lord said, "As the Father hath life in himself, so hath he given to the Son to have life in himself," he being governed by "It is written," that is, by the commandments as given in the Old Testament, he obeyed and fulfilled them to the very letter — to the least jot and title — in all their Divine meaning. As the Humanity struggled along in its fight against evil, and endeavored always to do right, it was continually strengthed by the Divine within; and as the victories were won, the human was united with the Divine. It was necessary that the Humanity should be glorified in this manner, because this was according to Divine order.

It is in exactly a similar manner to this that we are regenerated. God cannot be tempted; therefore in the times of temptation, in order that there might really be temptations, it was necessary for the Divine to, as it were, withdraw itself, and then the Humanity was severely tempted. These were times of exinanition. Then the human seemed to stand alone, and in its agony it cried to the Divine not to be deserted. So it is with us. If we are being regenerated, it is necessary at times for the Lord to apparently desert us that we may act as of ourselves. If, under such circumstances, when temptations are bitter against us, we fight as of ourselves against the evil within us, continually calling upon the Lord for aid, then he can remove the evil from our souls, as could not have been done unless we had been permitted to meet evil as of ourselves. In our most serious temptations the Lord is really nearest to us with his sympathizing aid, and it is of his Divine love that we are permitted to feel that we are battling alone. After we have called upon the Lord, and through his aid have gained the victory, then we are ready to acknowledge our own weakness, and that all our strength is from him; then we can be elevated into high spiritual states.

As the Lord overcame the hordes of evil spirits from hell who excited the inherited evil tendencies in his human nature, and compelled his human nature to be obedient to and in entire accord with the Divine Will, then all that was merely human was eliminated, and it was replaced by a human united with the Divine. Thus the merely human was replaced by the Glorified Human, the "door" which has been opened by our Heavenly Father that his children might approach him directly.

Little did the Jews or even his disciples know what was taking place under the calm exterior of that gentle Nazarene. His disciples knew that he spent whole nights out on the mountains in prayer. They knew that at times he even sought their weak human sympathy in his spiritual struggle, and gently asked them if they could not remain awake an hour with him in his agony of prayer. They knew that at one time, at least, he sweat, as it were, great drops of blood;

but they could only see the external result: what did they know, or what could they know, of the spiritual struggle? They could hear the agonized request that the cup might pass from him, and, in the last great struggle on the cross, they could see and feel the surrounding darkness, and could hear our Saviour cry, "My God! my God! why hast thou forsaken me?" but it was not until centuries afterwards that the world was able to learn something as to what was in that bitter cup which was drunk to the dregs. The prophecy of Isaiah, portraying our Lord's combat with the powers of hell, was literally fulfilled: "I have trodden the wine-press *alone:* for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, *and the year of my redeemed is come.*" The world was redeemed from the power of evil, or at least men were brought back into the liberty, which they came so near losing, of being able to choose the good if they will; and yet the world knew nothing of the cost of that redemption. A judgment was executed, and order was brought out of chaos.

But there is a brighter side to the picture. There were times of exaltation as well as of exinanition. These were the times when the Divine was in the ascendency. It was during these times that our Lord could say, "The Father and I are one." "He that hath seen me hath seen the Father." "I am the resurrection and the life." "Not that any man hath seen the Father save he which is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life. . . . Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." It was in his states of glorification that our Lord performed his wonderful miracles of healing, and caused the winds and waves to be calm. When the Divine was in the ascendant they durst not ask him any further questions, nor did they dare to lay hands upon him.

Probably the most memorable and conspicuous occasion of the glorification of the Human was upon the Mount of Transfiguration: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." We find many allusions to this scene in the writings of Swedenborg, and a full explanation of the spiritual meaning of everything that is mentioned in connection with it. That the six days denote labor, temptation, and conflict, after which there is glorification; that the high mountain signifies an exalted spiritual state; that the infinite love shone from the face of our Saviour, and the infinite wisdom, caused his raiment to be white as the light; that Peter, James, and John represent faith, charity, or love to the neighbor, and love to the Lord. We can easily understand how the spiritual sight of the disciples must have been quickened so that they saw with their spiritual eyes rather than with their natural eyes. We may well believe that these three disciples never forgot this scene, and that after the resurrection and ascension of our Lord it must have helped to firmly establish the belief in their hearts that their Master was indeed the promised Messiah, the Saviour of mankind.

After our Lord said on the cross, "It is finished," the victory was complete; the human taken from Mary had been replaced by the infinite presence of Jehovah upon the plane of the Human. The Lord was glorified even as to his flesh and bones, and thus the Creator of all things has brought himself down even to a lower plane than that of the angels, even to the most external things of the human. "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have." When the Lord's work on earth was completed, he was so exalted that he could no longer remain visible to their finite eyes, but ascended from their presence. We are taught that Jehovah and the Glorified Humanity are now one, the Father and Son having become

completely and infinitely unified, the Son—the Glorified Humanity—acting as an external or body to the Father—Jehovah; there being none other God than our Lord Jesus Christ; and that from him there is a proceeding Divine, the Holy Spirit, which is his Divine love and Divine wisdom, and is that which quickens our hearts, and illumines our understanding, and gives spiritual life and light to men and angels. These three, the Father, Son, and Holy Spirit, make a trine in the one God—the Lord Jesus Christ.

The Incarnation was not only for the sake of the disciples, but for our sakes, and also for the sake of those in heaven; and it was for the good of the hells, also, for they were reduced to order. Now the living life of God can flow down into the heavens through the Glorified Humanity as it never did before; and the prophecy of Isaiah is fulfilled in the spiritual world, that "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

Now the Lord is eternally glorified, and it is his desire that with his aid each one of us shall pass through a regeneration which shall be exactly parallel to his glorification, although one is but finite, and the other was infinite, and the one trod the wine-press alone, while we can always lean upon the strong arm of our Redeemer, and feel that he has travelled the same rough way, and that with his aid all the powers of hell cannot prevail against us.

HENRY H. GRANT.

IF there is any one fact, or doctrine, or command, or promise in the Bible which has produced no practical effect on your temper, or heart, or conduct, be assured you do not truly believe it.—*Payson.*

AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA.

[*Continued.*]

At the conclusion of my last article, which gave an account of the New-Jerusalem Magazine, first series, forty-four volumes, from its beginning to its close, reference was made to the *Precursor*, a periodical first published in Cincinnati in 1836, and promise was made that this should be spoken of as next in order of time following the New-Jerusalem Magazine.

Before proceeding to notice the *Precursor*, it becomes necessary to refer to some inaccuracies in my former articles, and also to notice one issue of a projected periodical which appeared in 1820, not heretofore referred to. The desire to make these articles entirely reliable as to all statements of fact, induces me to insert the following corrections:—

In the first article, referring to the *Temple of Truth*, it was said to have been issued every two weeks. This was not correct. The first number appeared August 1, 1801, the second August 15, and the following numbers *every week* until October 31, following, making thirteen in all.

In Article IV., treating of the New-Jerusalem Magazine, it was said that "in July, 1866, Milo G. Williams made a complete and comprehensive Report to the General Convention as to all its property and assets." This Report appeared in the Magazine for July of that year, but the Report was made in June, when the Convention met.

In Article II., in which the *New-Jerusalem Church Repository* is treated of, it is stated that "Lydia R. Bailey, whose name appears on the title-page as printer, was the widow of Francis Bailey, one of the three persons who are said to have first received the doctrines from James Glen from hearing him lecture in Philadelphia in 1784." Since writing the above, I have read the memoir of Francis Bailey, written by his grand-

son, John H. James, from which it appears that Lydia R. Bailey was the widow of Robert, the eldest son of Francis Bailey. She was not a member of the New Church, but of the Pine Street Presbyterian Church. of Philadelphia. This memoir will shortly be published in this MAGAZINE.

The periodical of 1820, now to be noticed was called

THE NEW-JERUSALEM RECORD. Vol. I. For July, 1820. 64. No. I.

This publication was intended to furnish a vehicle for the communication of church intelligence, as the *Repository* had been suspended. The Journals of Convention were to be published in it. This number contained the proceedings of the Third General Convention. Beyond this Journal and a Prospectus, it contained little more. From the Prospectus we read,—

"Since the discontinuance of the publication of the *New-Jerusalem Church Repository*, after the completion of the first volume, comprising eight numbers, at the close of the year 1818, the want of a medium of communication between the numerous Societies and individuals scattered over the United States who profess the doctrines of the New Jerusalem as revealed to the world in the writings of Emanuel Swedenborg has been widely felt. A knowledge of the progress of genuine truth, whilst it is calculated to rejoice the hearts of those who have experienced the dawnings of its illuminating power, cannot but strengthen the faith of the doubting, and unite more strongly in the bonds of fellowship and communion of feeling, those who are confirmed in a belief of the reality of the New Dispensation."

It is then stated that the members of the Church in Philadelphia resolved to make a second attempt to establish a periodical, not intended, however, as a theological magazine, but as a mere record of religious intelligence. The price was fixed at one dollar per annum, the issue to be quarterly, provided the amount of subscription should be sufficient, and of such size from sixteen to thirty-two pages, as the liberality of the subscription should justify. The surplus fund, if any, was to be applied to the discharge of a debt incurred in the pub-

lication of the *Repository*. It was further stated that as soon as it could be ascertained that a competent support would be afforded, the publication of the *Repository* would be resumed. But the support was not sufficient even for the publication of the *Record*, so that only this intial number was issued.

We proceed now to notice

THE PRECURSOR. A Monthly Periodical, devoted to teaching, illustrating, and enforcing the Doctrines of the New-Jerusalem Church. Cincinnati: Published by the Book Committee of the Western Convention. Kendall & Henry, Printers.

No date appears on the title-page of the volume, but the first number is dated September 15, 1836.

This periodical was intended to be the organ of the Western Convention. It was published under the direction of a Committee appointed by that body at its fourth annual meeting, in May, 1836. The Western Convention was formed in 1832, but it seems that no meeting was held in 1835. A considerable delay occurred in getting out the first number, for which apology is made. A similar delay occurred in subsequent issues.

A Prospectus at the beginning of this first number gives ample reasons for the publication. The NEW-JERUSALEM MAGAZINE, published at Boston, is noticed and commended, but it was evidently felt that that MAGAZINE did not fully meet the wants of the western New-Church people. The name of the editor is not given, but it would appear from the fact that the Rev. Richard de Charms was the leading spirit in this movement, that he was also the editor, and gave tone to the periodical. Its contents were varied in character, consisting principally of original essays, occasional sermons, extracts from the *Intellectual Repository*, and Correspondence. There was at that time considerable difference of opinion in regard to church order and the ministry. Mr. Alexander Kinmont was then residing in Cincinnati. He was a fine scholar, of a strong, independent mind, unwilling to yield to mere *dictum* or authority. His views of the priesthood and of government in the Church were not in harmony with those of the editor of

the *Precursor* and some others. This difference is made known in several communications and editorial remarks which appear in this volume.

There was evidently a strong purpose in the conduct of this periodical to adhere to the teachings of Swedenborg, and to enforce the idea of the distinctiveness of the New Dispensation, and, therefore, of the necessity of distinct and separate worship, education, and social life for the believers in these doctrines. Whether this view was not sometimes carried to the outward bound of prudence and wisdom, and even to the disregard of charity, the readers of the *Precursor* may determine. I have no doubt that the regard in which the doctrines of the New Church were held by some of the leading men connected with the Western Convention, and the constant reference to these doctrines in this periodical served to establish the faith of the New Church in new communities in the western country where there was a manifest tendency to ignore some things which were seemingly at variance with their ideas of freedom. Some very wild and disorderly notions were held by many; but all these things were overruled by the Divine Providence for good. The *Precursor* was a good title for a publication which served the purpose of preparing the way for a more settled and orderly organization of the Church, and at the same time allowed considerable room for the expression of diverse views.

The volume before me contains only twenty-three numbers, the last one dated March 25, 1839. It contains the Journals of the Fourth, Fifth, and Sixth Annual Meetings of the Western Convention.

Considerable difficulty was no doubt experienced in securing regularity in the issues, and in obtaining sufficient funds to meet the expenses of publication. The cost to subscribers was $1.50 per annum, at first, but was afterwards advanced to $2.50. Some change in the editorial management took place in May, 1837, but what the change was, is not stated. In 1838, the Rev. Richard de Charms was appointed editor by the Convention. The *Precursor* continued until 1842; changes took place, probably in its editorial management, before it ended.

It was hoped that a new work would take its place, and a Prospectus was issued with this in view, by Nathaniel Holley, John S. Williams, and John White. The new magazine was to have been called *The New-Church Messenger*, to have been issued in bi-monthly numbers of forty-eight pages, at two dollars per annum. But the enterprise did not succeed. Afterwards *The Retina* and *The Mirror of Truth* appeared, which may properly be regarded as the successors of the *Presursor*. They will be noticed in a subsequent article.

WILLARD H. HINKLEY.

FRIENDSHIP.

HE who accepts Swedenborg as a teacher, finds his self-love humbled by loss of illusions, and by an utter overthrow of all old ideas of merit and virtue. There is nothing in which unregenerate human nature takes delight, that does not melt away in this fierce crucible which tests character as by fire. Knowledge, learning, and science, unless they be acquired for the sake of use, and carried out into life, vanish away, leaving behind only a stupidity that surpasses the ignorance of the most unlearned worker. The pride of an exquisite and beautiful life, apart from any end of utility, the cultivation of the senses and their delicate perceptions are transformed with the evil into unspeakable filth and degradation; as the love of rule and dominion for selfish purposes becomes a slavery so utter, that princes and primates in hell "remember no otherwise than that they have been slaves" always. True intellectual wisdom in man consists in laying aside self-derived intelligence, the cunning of his so-called prudence, the prejudices of his self-love, all ingenious ratiocinations in favor of false theories, all empty rhetoric and falsity, and simply opening his mental vision to the light, seeing the things that are —eternal realities—in contrast with the appearances of things, distinguishing between good and evil, and truth and falsehood. The mind of man is made an organ receptive of truth or spiritual light, as the eye is an organ receptive of the light of the

world; and the excellence of each is that it sees, for all falsity brings blindness, as the disease of the natural eye distorts, or blots out, all that is visible in nature.

As radical a change takes place in the estimate of religious and moral excellence. Here, indeed, man learns there can be no merit, for all life, all goodness, and truth, are from the Lord alone, either immediately or mediately; that unless He, whose love slumbers not, nor sleeps, watched every instant over him, he would rush headlong into hell. Nay, even his evils and falses are not originated by him, but are infused by evil spirits, who delight to taunt and mock him with imaginary possessions. There is no room here for fancied superiority of birth, for there is nothing inherited by man but evil, and the seeming hereditary virtues, or "natural goods," have to be overcome in the conflict of regeneration, and replaced by the genuine spiritual virtues which these barely counterfeit. Nothing is man's save what is given by the Lord; and often nothing can be given save after spiritual combats, in which all that seems his own is put away, and he is "emptied of self." The lot of the self-righteous, and of ascetics, is that of "hewers of wood and drawers of water," far below the child-like and humble soul that has sought to do no "strange thing," but simply to fulfil daily the law of usefulness, doing honest work without thought of praise or merit. Such is the heavenly life of charity, performing faithfully and thoroughly one's own work, small or great. "To do justice, to love mercy, and to walk humbly before God," is the measure alike of man and angel.

Simple as this idea of true religion is, it pierces all the ambition, vanity, and pride of self-love, cuts off and lays bare many a mask and covering of the unchanged will. Among the old illusions, which shrivel away before it, is the veiled selfishness of the friendships of the unregenerate nature; such love as has been well called "an egotism of two." This kind of fictitious friendship sees a reflected merit and honor in the virtues of the friends which have been chosen by it, and the ardor and sacrifice of such love is extolled as a virtue "beyond the bond" of duty—a superogatory excel-

lence. There is a cruelty about it, as about all feelings of the unregenerate heart, however fair on the surface, for others are slighted and excluded from the charmed circle of the chosen. Swedenborg describes it with the incisive analysis of his style: —

"There are very many societies in the other life," he says, "which are called societies of friendship: they are constituted of those who in the life of the body have preferred the delight of conversation to every other delight, and who have loved those with whom they conversed, not caring at all whether they were good or evil, if they were only entertaining, and thus have not been friends to good nor to truth." "It was given to observe that they were present by a torpor and a dulness, and by privation of delight, . . . for wherever they come they take away delight from others, and, what is wonderful, appropriate it to themselves, for they avert the spirits attendant upon others, and convert them to themselves, whence they transfer another's delight to themselves; and inasmuch as hence they are troublesome and hurtful to those who are in good, therefore they are driven away by the Lord, lest they should come near to the heavenly societies. Thence it was given to know how much hurt friendship occasions to man as to spiritual life, if the person, and not good, be regarded; every one may, indeed, be friendly to another, but still he should be most friendly to good."—A. C., n. 4804.

He describes, also, more interior "societies of friendship" who take away the delight of the affection of spiritual things. These accounted themselves alone as "the elect" and possessed of spiritual life and light, and thought the Lord's heaven would consist only of them, despising all outside of their consociation, but loving and embracing in brotherhood all who were within it. They were told how great was the Lord's heaven, "and that it consists of every people and tongue, and that all are there who have been in the good of love and of faith; and it was shown that there are in heaven they who have relation to all the provinces of the body as to its exteriors and interiors; whereas if they aspired further than to those things which correspond to their life, they could not have heaven, especially if they condemned others

who were out of their society," treating them as spiritually outcast, and devoid of heavenly life, and thus producing sadness. "And yet," he adds significantly, "this sadness, according to the law of order in the other life, returns to them." The very touching answer made by a little child, when asked what was her idea of misery, "To be left out," well illustrates the sadness caused by such a spirit; but those with whom it prevails, suffer likewise, for, as they do not love, except within the narrowest limits, they are themselves in darkness and cold, and shut out from the glow and light of true charity.

Swedenborg says in another passage that the number of those who are in societies of friendship without any end of good or use "at this day, is incredible"; and his statement is verified by all the descriptions of society during that century, especially in France. One of the most striking characteristics of social intercourse preceding the Revolutionary epoch, is the facility with which nobles, *savans*, *literati*, etc., exchange vows of eternal constancy and devotion, and enter into the most fervent and glowing compacts of friendship. The slightest conflict of self-interest quickly reveals the entire unreality of these, and indeed they are often only glittering marks to conceal the atheism, adultery, and cruel tyranny of the age. As one illustration among many others, we may cite Madame Du Deffand, whose "friendships" in earlier life covered her infidelities to her husband, and in old age scarcely hid her incapacity for affection. Grimm wittily remarks of the friendship between Pont de Veyle and herself, that its having been without a cloud or semblance of difference, was simply "because at bottom they were perfectly indifferent to each other." The friendship with Hénault lasted forty-one years, and was adorned with fine compliments; yet she says of his death, "I receive condolences on every side, yet I have only lost an acquaintance, I have all your (Walpole's) scepticism as to friendship." The hollowness that pervaded the whole of society appears vividly in her letters and those of her contemporaries. She advises D'Alembert to cultivate a sincere contempt for humanity, and Voltaire coun-

sels her to live, "in order to exasperate those who pay you annuities." "I agree with you that life is not good for much. We only endure it by dint of an almost invincible instinct." The grossest immorality is jested at by both as "a trifle," and an open expression of unbelief greeted as a charming witticism. While writing to her in a tone of almost exaggerated deference and praise, Voltaire speaks of her to D'Alembert, who had broken with her for a younger friend, as "old and infamous," and says her want of principle is well known. At seventy-five years of age she confesses, "I have acquired a fund of the deepest contempt for mankind. It would be very pleasant to have a friend in whom one could confide, *but it is impossible.* When I think of all the people I know, that are called my friends, there are none, men or women, who have the slightest gleam of feeling for me, nor I for them." Her last words were addressed to her secretary who was weeping: "*Vous m'aimez donc?*" she exclaimed in a tone of mingled surprise and incredulity, and died, doubting the existence — the bare possibility — of that feeling which, above all others, exalts and brightens life.

In such friendships as hers, and many others, we find all the "dulness and languor" of which Swedenborg complains, "the privation of affection," and the destruction of regard for truth and goodness. They are in reality "pests and destructions, though in civil life, in their abode in the world, they appeared to be good, delightful, facetious, and ingenious." (Voltaire calls the friends of the Duchesse de Maine, who exacted from them continual *bon mots* and epigrams, "the gallery slaves of wit.") "They know things that are becoming, and the art of insinuating themselves thereby, especially into friendship; but they know not, nor are willing to know, what it is to be a friend to good, or what is the nature of the friendship of good. A sad lot awaits them: they live at length in filth, and in such stupidity that there is scarce anything of humanity, as regards understanding, remaining in them. For the end makes the man, and such as the end is, such is the man; consequently, such his humanity after death."

Swedenborg dwells at some length upon the nature and

effects of friendship in the "True Christian Religion." An external friendship for various uses, such as a friendly intercourse with those with whom we are associated in our outward work or social pleasure, is not necessarily hurtful, whatever be the interior character of the persons, since it does not enter the soul; but he speaks with deep earnestness of the disastrous effects of interior friendship, or love, between the good and evil, describing the way in which the good are bound and led astray, and grievously distressed by the influences of the evil in the other life; and though they are rescued at last from such false and embittered ties, and are prepared for heaven and its true and enduring affections, it is "with more difficulty than others." When any one enters the spiritual world, one of the first steps is to be led away from all unreal and discordant associations, and to be drawn to one's own true kindred and people in an eternal home, and by the sad experience of many who have formed friendships on earth without regard to character or principle, we may understand the painful nature of the awakening, the jarring of conflicting elements, the rending asunder of old bonds, and the weary distaste and doubt that follow the dissolution of such ties in the spiritual life, where every feeling is far more acute than on earth. It is made more painful, also, by the fact that "the friendship of the evil is concealed hatred," and this is laid bare with all its deformity in the other life.

But those who have regarded justice, veracity, and benevolence as the objects of love, and especially those who have faith and love to the Lord, even if they make a mistake in their friendships, are quickly led by the Lord out of false associations, and into love that endures forever; for as soon as they see the good and evil, they choose the first and leave the last. Swedenborg often places "mutual love" and friendship in opposition to each other, expressing by the former the true and enduring love which seeks the highest good of all, and puts self under foot, not desiring the homage, and kind offices, and expressions of love from a friend so much as to give love, and aid, and delight to him, and especially to aid the growth of what is most noble and beautiful in

his nature. Nor does such a love shut out and despise others, but it enlarges one's heart, so that the glow and radiance of the heavenly flame not only burns higher, but throws out a wider circle of light. For love is the likeness of God within us.

ELLA F. MOSBY.

SWEDENBORG STUDIES.

THE FIRST WORK.

WHILE it is generally known that Swedenborg's first published work was a dissertation, prepared by him as a student at Upsala, there does not seem to be much acquaintance with it, and even the judgments formed in regard to it by those best able to judge, do not fully agree with what seems to us to be its character.

One biographer says that it was a dissertation which he wrote for the occasion of his receiving the degree of Doctor of Philosophy, and that it "consisted of a selection of sentences from Seneca and Publius Syrus Mimus, used as texts for comments of his own on friendship, filial love, and other virtues." Another biographer calls it "a solid collection of selected sentences from Latin and Greek authors, mostly from Seneca, with some from Holy Writ, arranged to set forth certain moral and religious sentiments, and accompanied with apposite reflections."

Of these statements we can say without fear of mistake that it is not known that Swedenborg took the degree referred to, that we know of no sentences in this little treatise taken from Greek authors, that we know of none in it from Holy Writ, and that the arrangement is simply an alphabetical one. We can hardly deem our view correct when we find that Dr. Immanuel Tafel also describes it as containing references to the Greek classics and to the Sacred Scripture, yet we do not find this description borne out by the facts.

For some reason no biographer, so far as we know, has given the full title, a translation of which we submit: —

"Q. B. V. (*Quod Bene Vertat.* May success attend it). Select sentences of L. Annæus Seneca, and Publius Syrus, the comic actor, perhaps of others, also, with notes of Erasmus and the Greek version of Joseph Scaliger, which, embellished with notes and with consent of the august philosophical faculty, Emanuel Swedberg modestly submits to public examination in the larger hall of Gustavus, under the presidency of the most renowned master, Fabianus Toerner, royal and ordinary professor of theoretical philosophy, June 1, 1709. From the press of Werner, at Upsala."

The doubtful part of this title is the line just preceding the date,— *in audit. Gustav. Maj.*,— which is printed in small letters, and seems to us likely to refer to the place in which the dissertation was delivered. It can hardly refer to a person in whose hearing the scene occurred, for the king was then Charles XII., and he was with his army before luckless Poltava.

The scene is not difficult to picture, for we know that it was a custom then in full vogue to appoint days of public examination when a professor in wig and robe presided, when there were elaborate Latin introductions, and when a student, previously designated, entertained the assembly.

The young Emanuel, who did not yet dream of nobility and the name of Swedenborg, though his father's position honored his family, submitted a dissertation which, in its printed form, contains one hundred and seventy-two apothegms, arranged in alphabetical order, and not extending beyond the letter D. These he gave also in Greek, as they had been rendered by the learned Scaliger. We translate a few to show their quality: —

"What you have done to another, you may expect from a third.
"He who decides quickly makes haste to repent.
"Love, like a torch, burns brighter for shaking.
"The wrath of lovers is the cement of love.
"Love cannot mingle with fear.
"Whatever man's mind commands to itself, it obtains.
"That is not art which comes by chance to its aim.
"Money irritates, and does not satisfy, the avaricious.
"The avaricious man is himself the cause of his misery.

"Woman either loves or hates, there is no third.

"He receives many favors who knows how to return them.

"When you grant a favor to the worthy, you put all under obligation.

"He conquers twice who conquers self.

"He harms the good who has spared the evil.

"Good may indeed be suppressed, but never extinguished.

"Short is life, but too long for the evil.

"Beware of beginning what you will later repent of.

"Gain, with evil report, is to be called loss.

"You ought to despise what you can lose."

The comments upon these sayings generally consist of explanations from Erasmus, and references to parallel passages in Seneca, Cicero, Sallust, Virgil, Livy, Terence, Plautus, and others. There is but little from Swedenborg, not as much as the biographers would lead us to expect.

The preface addressed to his father shows the son's affection and his ability to use ornate Latin. Twenty-two lines of Greek endecasyllabics show the ability of a fellow-student to glorify the "youth of excellent genius" in eleven-syllable verses. He styles him, by the way, "Dn." Emanuel Swedberg, which we suppose to mean *dominum* (master); but we suggest that, if the "Dn." were "Dr.," we should have an answer to the question as to Swedenborg taking his degree. We have not seen a copy of the original edition, which must be very rare, since Dr. Immanuel Tafel had difficulty in procuring a copy, and said that one could not be purchased for any money. He borrowed a copy, however, and produced the reprint in 1841, adding some pages of fragments of similar sentences which have, however, no proper place in this book.

We may add, as to the name of the writer from whom the sentences are mainly drawn, that his name is generally written Publius Syrus, or Syrius, and that the word *mimus* is added to designate his business, which was that of a comic actor. St. Jerome said that a book of collected sentences of Publius was a schoolbook in Rome. His sentences, as we have them here, are probably taken out of a book containing

a thousand such sayings, and attributed to the Syrian, but which scholars regard as a compilation from various sources. So that the Syrian becomes a rather mythical character.

The influence which such study had upon the mind of Swedenborg then about twenty-one, was evidently good, though probably not powerful. He was doubtless following in his dissertation the custom of the University. Yet his selections of sentences show a thoughtful mind, concerned with true philosophy, and the comments which he makes, brief though they be, are wholly wise. We give the last and longest in a translation:—

"*The best time to die is when life is pleasant.* Erasmus says, 'When it is still sweet to live, then it is best to die.' Scaliger says, 'Moreover, Martial said [xi. 56, 15], "In hard times it is easy to despise life. He who can be miserable acts bravely." That this verse is worthy of the Augustan age appears from the fact that it was very pleasing to the genius of those who followed next, as to Seneca in his flattering consolation addressed to Polybius, Chap. xxviii.: 'Believe me, the greatest happiness is in the very happiness of dying'; and in extracts falsely ascribed to him we find, 'It is best to die when delightful to live.' Add Seneca's consolation of Marcia, Chap. xx.: 'Death is better deserved by none than by those to whom it came before it was besought.' Again in Epistle 54, at end: 'Praise and copy him who is not grieved over dying when delighted to live.' Our Syrus also says, 'It is happiness to die before you invoke death.' And a little later he says, 'We men never die better than when willingly we live.' In these places a more timely death and a briefer use of this light are spoken of as best and happiest. Therefore by a comparison made between those goods which are snatched away and those evils which are loosed, or from which men are delivered, it is rather a loosing than a snatching away, as Seneca says to Polybius, Chap. xxviii. For all life is a continual anxiety of our minds, and to the Stoics it was almost a kind of punishment, and a constant journey to faults and sins. Wherefore those who before the harsher fates and weakness of old age, and the longing for death, and even in their very flower and beginnings, and in the embraces and consolations of their friends, passed seasonably from the living to the highest tranquillity, were deemed best treated. In this sense the conditions of

death must be more severe, when one passes after various labors endured, and much weariness suffered, through gray hairs and wrinkles, and through sickness, to a cold, and, as it were, tired death. Besides, the greater desolation and bereavement of orphans and widows, and their more grievous longings render more severe the departure of those who yield to a late fate. The end of delights in ease and sweetness itself is also commended. Hence the actor in the Eunuch, 3, 5 [a play of Terence], says, 'By Jupiter, the time is come when I can suffer myself to be killed, lest life should mar this joy with some sorrow.'"

THE PROMISE MADE IN A. E., n. 26.

In n. 26 of the "Apocalypse Explained," after treating of the Divine Humanity, Swedenborg quotes certain passages from the Gospel of John, and says, "Hence it is clear how far they depart from the 'way' and the 'truth' who pass by the Lord and approach the Father." He then adds,—

"But since I have spoken much on this subject with angels, and also with spirits who, while they lived as men in the world, were of the Reformed Church and of the Papal religion, I would relate it in what follows. From which will appear in what light the Church would be as to the Divine, which is its first and principal [object], if it should acknowledge and believe the Divine Human of the Lord."

This promise to relate what had been learned in conversation with angels and spirits, may seem to have contemplated the insertion of such accounts as are subjoined to the chapters of the "Apocalypse Revealed" and other works. If this was Swedenborg's intention, it was not carried out. We do not so understand the meaning of his *velim in sequentibus illa memorare.* Reference does not seem to be made to distinct statements to be subjoined to the chapters, but the implication is, that in the following pages will be found much relating to the chief of all subjects as it is viewed by those of the other world.

If such be the meaning of the purpose expressed in the words quoted, confirmation would be found throughout the work, and, indeed, is noticed at once upon inspection. In

n. 27 he tells how the angels think of the Divine under the human form. In n. 30 he speaks of the wonder which the angels have over the difficulty which the men of the Church have in raising their thoughts to what is spiritual. In n. 33 he tells of the glory of the Divine truth in heaven. In n. 37 are found a few words as to the visibility of the Lord in heaven. And these references continue with great frequency, so that the reader learns very much as to the subjects of Swedenborg's conferences with angels and spirits, and must feel that the promise of n. 26 has been fulfilled. It is at the same time true that the main subject always is the explanation of the text by means of direct study of the Scriptures, and that, in this work, the revealings of what had been learned of heavenly life and thought form a subordinate part.

BOOK NOTICES.

JAMES AND LUCRETIA MOTT. Life and Letters. Edited by Anna D. Hallowell. Boston: Houghton, Mifflin & Co. 1884. pp. 566.

IT is a rare thing to find a biography of a true marriage union. Either the man is told of with little reference to his wife, or the woman with little reference to her husband. It was the beauty and perfection of the union of heart and life between James and Lucretia Mott which has led to this joint biography, and, looked at merely as a lesson in conjugality, the book is noble, and will be highly beneficial to its readers.

In the simple phraseology of the Friends and largely in the very words of the honest James and his gifted wife, we read the story of each in their youth, and then of the two in their united life. They were one in their integrity, their generosity, their fearlessness of the world. He was a quiet, conscientious man, tending to dependency under adverse circumstances, unworldly, unemotional, unambitious. She was a woman of frail body, of untiring energy and industry, easily putting aside all frivolity, and possessed of no sentimentality, whose Nantucket ancestry and training rendered her skilful in housewifery, self-reliant in character, and as fearless as her husband. Of their early poverty, of the persecution which

befell them among the Friends when they embraced the Hicksite or Unitarian doctrine, of their devotion to unpopular public causes, such as Anti-Slavery, Peace, Woman's Rights, and Free Religion, the book tells fully, and also of their constant and wise assistance of the needy on every hand.

Born respectively in 1788 and 1793, they were married in 1811, and until his death in 1868 they labored together. She survived him till 1880, the same worker with head and hands as always, her latest achievements the making of a rag-carpet, and the discharge of her preacher's duty at a Colored Women's Home.

The extreme opinions which they both held in their reaction from a narrow-minded and heartless orthodoxy are not those which will be long held, for they do not represent the whole truth. For their fearless testimony in favor of what they could see, they deserve the thanks of mankind. Lucretia did not care to have her children hold to the Quaker dress, she did not object to amusements, she cared less, she said, for women's voting than for universal peace. She spoke often against creeds, but they were the creeds men held without understanding. "Truth for authority, not authority for truth," was her motto. In exercising her remarkable gift as a speaker she turned always to practical duties. She was one who did what she could.

The portraits with which the book is adorned, the views of homes, the full index, make it a literary treasure, while as a story of fidelity to conviction and of the perfect marriage state, it has scarcely been surpassed.

The Surgeon's Stories. Vol. V., Times of Linnaeus. Vol. VI., Times of Alchemy. Translated from the Swedish of Z. Topelius. Chicago: Jansen, McClurg & Co. 1884.

We have before differed from the critics in our estimate of these historical romances of his native land by Prof. Topelius, of the University of Finland. We note, with others, a lack of bookcraft. We admit that the titles are poorly chosen, and that the beginning of each book is apt to be dull. We do not forget that the arrangement is sometimes awkward. Yet we would heartily commend these and the other volumes to our readers. Their historical accuracy is evident. They have the innocent charm of the north. They deal with strong men and women easily understood. Especially they bring vividly to view the life and times of the period described.

The last volumes present a graphic picture of the depravity which pervaded all ranks in the later days of Swedenborg's life, and of the intense political contest in which he had a part; but, by a touch of genius on the part of the author, a gleam of the future is made at last to irradiate the gloom. Regeneration itself in its true sense is exhibited in more than one case, and the last book closes with the triumph of right through patience.

Prof. Topelius has produced, as we conceive, the volumes at which he aimed, and so has worthily presented the heroic times in his country's history. Nor has he erred in bringing a little of second sight into the stories, for otherwise they had not truly reflected the times. Had he made his titles a little brighter, left out his prefatory chapters, and given such compactness to his tales as the last possesses, he would have written his name as high as Walter Scott's.

Elizabeth Fry. By Mrs. E. R. Pitman. Boston: Roberts Brothers. 1884. pp. 269.

The excellent series of lives of "Famous Women," which the Messrs. Roberts have been publishing, would not have been complete without the life-story of Mrs. Fry, and this wonderful history is plainly told by Mrs. Pitman. Born in 1780 in a family which was attached to the Society of Friends, but not devoted to its ways, Elizabeth Gurney was a gay, artless, and unusually intelligent girl. But in attending a meeting when William Savary, an American friend, spoke, she was led to feel an aversion to some pleasures she had enjoyed, and to adopt the stricter customs of her sect. She married Mr. Fry in 1800, became the mother of twelve children, suffered reverses of fortune, bore much trial from feeble health, but was always the devoted and devout mother.

This was apparently enough, but this, as every one knows, was only the beginning of her work. She was a philanthropist whom no obstacles could hinder. Not liking public notice, though recognized as a "minister" by friends, she first worked in her own neighborhood, changing the faces and hearts of the poor, and then essayed to remedy the terrible Newgate. By constant visiting, by fearless mingling with the vilest, by prodigal use of her own funds, she wrought upon the abandoned inmates and their brutal keepers till all was changed. Her principle was "the diminution of crime through the just and happy medium of the reformation of criminals."

Her influence in the relief of prisons and lunatic asylums increased till public statutes recognized the wisdom of her counsel, and all the world blessed her.

Her marvellously rich life grew from her conscientiousness and careful self-examination, and her story should be read and pondered by all our readers, for it is one of the first fruits of a revived Christianity.

MAN, WOMAN, AND CHILD. By M. J. SAVAGE. Boston: Geo. H. Ellis. 1884. pp. 211.

THOUGH Mr. Savage has printed something like a dozen volumes, he is not a literary man. He publishes as "sermons" addresses which are not sermons, and as poetry that which a literary man would suppress. In this American freedom from rules, Mr. Savage is so genuinely honest that every reader, however lightly he reckons the author's opinions, must respect his manhood. As an evolutionist of the Godless type, Mr. Savage has no firm ground from which to teach, but simply expresses himself as a thinker, fearlessly if not faultlessly. In twelve essays on subjects connected with the marriage state, we have here much of good sense with not a little of heedless assertion. What, for instance, shall be said of such a declaration as the following, except that the writer uttered it hastily, and did not realize that he was debarring all mankind from marriage? —

"I believe that no man, no woman, has a right to marry, unless, physically, mentally, morally so sound, that there shall be no danger of transmitting injury to coming generations."

Or what shall we say of his breaking out into such poetry as —

"The rich man, living on the square,
Throws wide his windows for the air;
His petted child, with every breath,
Drinks in the viewless seeds of death.
The rich man, bowed down by his woe,
Wonders why God should send the blow.
The parson wonders, too, and prays,
And talks of God's 'mysterious ways.'
But know, Oh man of high estate,
You're bound up with the poor man's fate!"

Nevertheless we concede gladly to Mr. Savage a desire to help his people, though in our judgment he injures his reputation and theirs by publications so crude.

Wit, Wisdom, and Philosophy of Jean Paul Richter. Edited by G. P. Hawley. New York: Funk & Wagnalls. 1884. pp. 228.

The bright sayings of "Jean Paul, the Only One," may well make a little volume, especially when they are collected and arranged under their heads of Nature, Art, Society, Friendship, Love, Marriage, Happiness, Sorrow, Discipline, Character, Education, Authorship, Satire, Charity, Time, Imagination, Religion. Always witty, sometimes obscure, never dull, these paragraphs will stir many thoughts and serve to enrich many minds. With introductory extracts from essays upon the author by Carlyle and Longfellow, and a full index, this book of two hundred and fifty extracts is complete. We give but a specimen: —

"It would cause me less pain to deny immortality than to deny God's existence. In the former case what I lose is but a world hidden by clouds; but in the latter I lose this present world, that is to say, its sun."

To Mexico by Palace Car is a tasteful little account of the land now becoming so near a neighbor, and of the way to get there. Much information of benefit to a traveller by the Atchison, Topeka and Santa Fé Railway is given, together with some pictures which will lead every one to wish to see the reality.

Mr. J. R. Hoffer's "Helps for the Thoughtful," published in the *Mount Joy* (Pa.) *Herald*, continue to give aphorisms and brief paragraphs of much value. "You must either make your propensities your servants, or become their slave," is a specimen of Mr. Hoffer's wisdom.

Mrs. H. M. Cridder, of York, Pa., though not aware that we were anxious about our first crop of the plant, has sent her pamphlet "How to Grow Celery," which gives all necessary advice in briefness.

A new edition of Marion Harland's "Cookery for Beginners," presented us by Lothrop & Co., in a binding which wetting will not injure, reminds us that we have already commended it.

The Rambler, a neatly-printed and witty publication from No. 115 Monroe Street. Chicago, presents its subscribers with sixteen quarto pages every Saturday, at three dollars a year.

THE NEW CHURCH.

What is a Sufficient Intellectual Preparation for Membership in the New Church?

In considering what is regarded as the necessary intellectual preparation for becoming a member of the organized New Church, one cannot overlook for a moment the fact that such preparation is subordinate to that which must take place in the *will*, and which must induce a state of penitence for sins, and of abiding desire to lead a truly Christian life. It may be taken for granted that no one's application will be seriously considered unless his life indicates to some degree the regenerating heart, and therefore we will simply allude to the intellectual preparation which may be considered necessary, and which is brought to view when a sincere person asks, "Do I know enough of the doctrines?" This question may also take the form, "I believe with the New Church, but I have never read the life of Swedenborg, nor one of his larger works, and do not know much about him; can I properly unite with the New Church?"

Such questions are not unknown to any pastor, and he sees that the future holds many instances when they will be raised.

Undoubtedly in former years the answer would have been, "If you have not read at least the smaller works of Swedenborg; you would best do so before becoming a member." It would have been considered hardly safe to receive one who had not made some private study of the doctrines in their original form, lest he would be unable to maintain himself against argument or the other influences of external opposition. It is evident, however, that extensive study, which made of every member a theologian, could not be expected to remain characteristic of our members; and, therefore, while the benefit of such study never has been and never will be brought into question, it is ceasing to be regarded or recommended as a rule.

With increased attention on the part of our clergy to the interpretation of the teaching of the Holy Word by means of lectures, facilities have been afforded for considering the doctrines apart from or in addition to private study and conversation, and there is a tendency to regard lectures and other public means of instruction,

such as Confirmation classes, as affording sufficient intellectual preparation for those who do not, from the absence of habits of study, desire to make themselves masters of the contents of Swedenborg's works.

This brings us to the real question as to what shall constitute the minimum of intellectual preparation. It is clear that that minimum must not be set too high. One has lately satirically reminded Christendom that the Lord did not say, "Blessed are the sprinkled," nor "Blessed are the immersed"; and to this we might add that He did not say, "Blessed are the wise and not the simple." We must consider that, even in respect to the qualifications of a *minister*, it is wise to make every case a subject by itself, and not to condemn hastily a very moderate degree of intellectual study if we find the mind easily receptive to the truths of the New Church, and possessing a fair ability to expound them from the Word.

Passing now to a test case, let us think of one which not unfrequently arises, and which was lately described substantially in these words: "I was brought up to be religious; I have always enjoyed going to Church, but till lately I found none that I could join; now, however, I have found my home, and delight in it, and desire to be received as a member." Such a case seems wholly to warrant the reception of the applicant, and it seems to indicate the minimum of suitable intellectual preparation.

Yet even such a person, conscious of the (as yet) exceptional nature of the case, may ask, "Ought I first to study more?" The answer ought to be given from the light of personal acquaintance. There can be no question of the advisability of further study as a help for the future, but there would seem to be no impropriety in admitting such a person at once if the fruits of life gave evidence of prayerfulness and stability, leaving the future to lessen the load of daily labor which may now seem to preclude study.

As to the special question of the office of Swedenborg, a little needs to be said. Swedenborg did not put his name to the "Arcana," nor to the smaller works published under the title of "Doctrines of the New Jerusalem." He expected and desired that readers would receive his teachings on the authority of their truth as shown to be from the Holy Word. He did not expect the personal question to enter in. At a later day he printed his name upon the "True Christian Religion," and it became a part of the New-

Churchman's knowledge that, under Providence, this man had been employed to give to his fellow-men that which, it was evident, could come to them in no other way.

This fact, of Swedenborg's office, thus entered into a degree which might not have been the case if the anonymous publication of his works had been continued, and in thus placing his name he unquestionably acted from conviction derived from knowledge of the Divine Will.

How does this affect the question as to the minimum of intellectual requirement? Not essentially. The statement of principles read at the baptism of adults, shows that it has never been considered necessary to make mention of Swedenborg as the agent of transmission of the truths concerning the Lord, the Word and Life. The facts of Swedenborg's remarkable life may or may not be fully known to the candidate. If he acknowledges the principles, and desires to live according to them, he should be received. He, of course, knows of the agency; he, of course, recognizes Swedenborg as his brother in the New Church; he, of course, holds his memory dear and hopes to become familiar with his works. Here he may stop, if circumstances necessitate it, with his heart firmly joined to the cause of the New Church.

One of our oldest ministers narrates that, when a young man, his mind was much distressed by an unavailing search to find the truth as to the Lord. He listened without receiving comfort to both Trinitarians and Unitarians, and grew desperately perplexed. At length his mind began to form in some slight degree a theory of the Divine Unity which was wholly true, but he was alone in his view and afraid even to utter it lest it should be received with ridicule. At length he decided to confide in a thoughtful classmate, known to be a reader of Swedenborg, in the hope of getting some light. The result, after some delay caused by dislike of reading the work of one generally spoken against, was that he began to read "Heaven and Hell." He was in the light at once. He says that he received the whole system at once and never had further question.

It may be that other minds, after preparation of which others may not know, will take with similar readiness their places in our Societies. And when such is found to be really the case with any one, no pastor need hesitate to receive the "I do" of the Baptismal service as a full declaration of preparation for membership.

A Faultfinder Excused.

Our readers favor us with all sorts of comments upon the contents of our Magazine, and are, on the whole, given to commendation. We do not object to anything of the opposite sort, and are always grateful for it if we can see that it applies justly. Here are a few words from one of our younger ministers:—

"Did our ministers lead the way by preaching and publishing more practical and readable sermons and articles, the laity would quickly follow suit, and we should have a much better, more pleasing, and useful literature. So very much in our New-Church publications is so heavy, so abstract, and so far from all common thought, that I often fear more harm than good is done by many of the articles we publish. As a body, I think we New-Church people are very unpractical, and I hail with joy every effort at reaching down to assist, interest, and instruct ordinary mortals."

He then goes on to praise us, and we omit the rest as not applicable to our present point. Although we would make a less sweeping assertion, we are inclined to think that our friend has some truth in his allegation. Our people are meditative. They have something to meditate upon. In the enjoyment of the opened Scriptures they read and write with an inward rather than an outward look. The ministers preach what they find in the text. They write and deliver their sermons with a contemplative enjoyment. In the same spirit the people listen. They love intellectual ascent more than descent. They cultivate other-worldliness.

To this our friend objects. He wants action. He finds intense activity in almost all other religious bodies, and very little meditation. The ministers, full of affairs, write their sermons upon the sins of the day, the wants of various classes, the burning questions, the issues of the hour, and then attach the sermons to texts. The services they hold are meant to be descents with energy into practical matters. They draw their people from contemplation to action. Their round of duties leaves them little time for study, and less for meditation. When they write, their words burn, and the religious periodicals they write for are characterized by news of deeds performed, and by plans of new achievements in evangelism or sect building as the case may be.

Now youth, as we have the best reason to know, wants action. It calls for brevity, for point, for practical fulfilment. It wants New-Church ministers who can bring things to pass, and who

write with their ears open to the world's cries. It would set aside as unsuccessful many who would feel themselves unjustly treated. It listens with impatience to the repetitions and profuseness of men who have no record of achievement. And it demands for editors of our periodicals and contributors to their pages, men whose words have edge. In a word they ask for incisiveness on every hand.

We are inclined to think that the young may not be sufficiently grateful for the quietness which the elders love. The world lacks quietness. The ministers at large lack placidity, receptiveness, depth of religious life. The Churches at large are not fed by the restless discourses to which they listen. They do not get on in their Bibles, nor in counsel with the Lord. What they have we lack, what we lack they have.

As to ourselves, we do want more practical thought and speech, though not to the exclusion of the rest. We want not fewer meditators but more actors, not less of contemplation but more of skill. Skill in evangelism has been a prevalent lack, but it must be superadded to spirituality and not substituted for it.

We have only the suggestion to make that, instead of begging for subscriptions to our periodicals at Convention and elsewhere, we squarely discuss their contents, say what we want, be free to express our preference for new editors and new centents, and so bring to the light the evils of our literature and let them be cured. This would be practical and would look to cure, when the tedious entreaties often uttered look to nothing whatever.

This would be one step in the right direction, and might lead to that gradual movement which would strengthen our deliberations and efforts. While our body, fortunately, will never be exclusively a young men's body, it will be, it must be, more pervaded with the directness and practical efficiency which belong to youth — a youth which should not be wanting in wise maturity, acquired skill, and abounding strength.

The Maine Association.

An interesting experience was had during the summer vacation by a visit to Canada, where one beholds on every hand the evidences of the perfect mechanism of the Roman Catholic Church, till he is no longer astonished to find little hamlets of a few hundred souls having an evident struggle for existence, with no

manufactures, and with long winters to provide for, supporting churches capable of holding great audiences, and presenting every appearance of comfort, joined as they generally are with a commodius priests' house and a flourishing garden. On the Sanguenay one finds the childlike obedience to the Church which the States do not know, and never will know, since in any event the ecclesiastic will not be regarded as a superior being.

Fresh from this experience we attended, at Intervale, N. H., two meetings of a Faith Convention, as it was called, held by Dr. Cullis, of Boston, for the benefit of those who have received the doctrine of healing and evangelizing without dependence upon other means than prayer. It is not our purpose to analyze this movement in which there is something to be approved, and something to be criticized, but it was very evident that the people engaged in these undertakings of carrying on homes for consumptives, and for patients afflicted with cancer, educational institutions, and so on, were going forward without money and in full confidence.

These two steps led up to the Maine Association, which we knew beforehand to be a small body constituted of two good-sized and one smaller Society. Here we found the extremes opposite to both previous experiences. In place of the financial strength of Romanism the Association was debating about the difficulty of raising a few hundred dollars to support a missionary whose labors seemed likely, shortly to produce a fourth Society, and, instead of the enthusiasm of the Faith people which led them to sing praises in response to every bird-note, here was an open expression of doubt about continuing the general work and very little mention of the Lord's care.

But we do not set ourselves up as critics. We would only note the danger of our people, which is entirely different from that of others, and which lies in the direction of too great abstraction from practical labors; or, as a brother well expressed it, the danger is of "losing their blessing through loss of activity."

The facts were that a vote had been taken the year before, pledging four hundred dollars. A collection was then taken, and, later, some individuals had contributed, but no pains had been taken to bring the matter, by means of the missionary or otherwise, to the hearts of the people except in the third Society, and thus the money had not been all raised. The question as to what was

best received long discussion, though discussion could effect nothing in comparison with what an hour's work with a subscription paper would have done, but the result was a new engagement of the missionary, and a collection which cleared the indebtedness.

There seems to be no reason why the Maine Association should not prosper, both in its Societies and as a general body. It seems to us to show a little lack of youthful energy, a little timidity which comes of not cultivating close relations with its parent body,—the Convention,—and a little want of that earnest, evangelistic spirit which works with all its might, whether others do or not. These slight defects supplied, and we look to see them supplied ere long, the Maine Association would have bright days for its meetings and bright hopes for its future.

A good number of ministers were in attendance. In addition to Rev. Messrs. Dike, Hayden, Stone, and David, of Maine, there were Rev. Messrs. Mann, Sewall, Seward, Smyth, and Wright. The services were interesting and helpful, and will be still more so when the peace, which comes of general uses efficiently performed, has more place in the hearts of the worshippers.

The English Conference.

Judging from the reports of the *Morning Light* and the *New-Church Magazine*, the English Conference held in August at Birmingham a very worthy and useful meeting. The attendance was large. Rev. John Presland presided. The visitors from America were received with much kindness. The Foreign Missions Committee presented a report like that made to our Convention, except that the new subject of the erection of a church at Stockholm was introduced. Our Mr. Hinkley, who had been there, presented the subject in clear terms:—

"He had just returned from Stockholm, to which he had made a semi-official visit. He went to collect information, and when his intention was known he was made the bearer of greetings and messages of love from the Convention. They had an idea in America of erecting a memorial in Stockholm to Swedenborg, to consist of a church, minister's residence, and bookroom. The site of Swedenborg's house was thought of, but a personal visit to it showed that, though perhaps practicable at one time, it was practicable no longer, as fine buildings now stand upon a part of it, and to use the remainder for our purposes was not desirable. He stayed with the Rev. A. T. Boyesen, and visited every part of Stockholm. They agreed upon a suitable site, if the idea can be carried out; it is in Vasa City, and in a rapidly-increasing part. They hoped to be able to

secure the ground at once, and believed that if they did so they would save a large sum, even though the building were not proceeded with for a year or two. Their idea was to appoint trustees and pay over all moneys raised for the purpose to them. The place of worship would not only be a fitting memorial to Swedenborg, but it would enable the Church to obtain public recognition. At present they have no power to marry or to confirm persons, and confirmation there is regarded as most important, those who move from one part of the country to another being unable to obtain employment unless they can show that they have been confirmed. Mr. Boyesen is at present, therefore, only a preacher. The sum which is required is £5,555, and it is intended to give every man, woman, and child an opportunity of contributing."

After Mr. Hinkley's remarks, Dr. Bayley moved a resolution approving the plan, and Dr. Tafel seconded it, and it was unanimously adopted.

Some debate arose over a proposal to bring the Home Mission work into more efficient form than results from the labors of several local agencies, and the matter was laid over till next year.

A step was taken to improve the MAGAZINE by procuring a list of volunteer contributors, and the doubts of last year as to its continuance were not expressed.

A discussion, which would not arise here, proceeded from raising the question as to the expediency of continuing to license laymen to administer the sacraments. The move seems to have stirred up quite a breeze upon a subject which a sense of propriety has settled in this country. Nothing was done, except in the way of bringing out various opinions in a frank and brotherly way.

The Conference, we are glad to see, adopted the following on the temperance question: —

"*Resolved*, That this Comference heartily congratulates the New-Church Temperance Society on the continued success which has attended its labors, and on the growth of temperance principles throughout the nation; and it earnestly recommends the Church at large to encourage in every possible way the general objects which the Society has in view, especially measures for the closing of public houses on Sundays."

The evening entertainment in the Town Hall, which corresponds to our "reception," was a fine and instructive affair.

"In order to accommodate different tastes, and to afford that variety which is always charming, there were rooms and corridors devoted to different exhibits. The room in most cases first visited was the one devoted to Swedenborgians, belonging to Mr. John Bragg. It included letters by and to Swedenborg, letters and papers relating to the Church in its beginnings. An original oil painting of

Swedenborg, and many early editions, some with noteworthy inscriptions; a lexicon, Greek and Latin, which contains Swedenborg's father's and his own autograph, and seems to have been one of his schoolbooks; portraits of eminent members of the Church, and interesting MSS. by the Rev. John Clowes and others.

"In a corridor to the right of the platform and off the gallery, experiments in physics were carried on, to the great delight of groups of the friends who passed in to see the demonstrations and to hear the explanations. In the corresponding corridor on the other side, microscopes were shown containing a number of curious and interesting objects. These were kindly lent for the occasion by members of the local Microscopical Society.

"Conversation was the main feature of the early part of the evening, but after all had assembled, and after most of the friends had seen each other, the Rev. R. R. Rodgers took the opportunity of welcoming the Conference on behalf of the Society with which he is connected. He was especially glad to be able to include in his welcome so many friends from America. Social influence was one of the strongest forces at the present day; it was a mighty force also in religion, and if the present Conference were to pass no reolutions at all, he believed that their meeting together that night would not be without its effect."

Mr. Rodgers was followed by others, including Rev. Messrs. Reed and Hinkley, and Dr. John Ellis, of America.

Prof. Scocia's Work in Italy.

We have read with deep interest the account of Signor Scocia's work among his Italian countrymen. With a little encouragement from England and America he is doing a noble work in bringing the works of Swedenborg home to Italians, and we earnestly hope that the amounts remitted to him will be increased.

A copy of the Gainesville, Ga., *Southron*, kindly sent us, contains a thoughtful article upon "the red light and cyclones," written by one who would bring out the true philosophy, and who mentions Ingersoll as "the greatest spiritual iconoclast," and Swedenborg as "the greatest spiritual builder."

THE RELIGIOUS WORLD.

The Need of Liberalism.

In the leading article of a recent issue of the *Unitarian Review*; Rev. A. W. Jackson treated of "The Religious Problem of To-day," and had this wise word to say of the work of Liberalism:—

"That work, as we conceive it, is not to liberalize Christianity, but to *Christianize liberality*. The work of liberalizing,—all the intellectual forces of the day are engaged in that; and it will go on without us. In the Christianizing, however, the demand is imperative that we bear a part. The heroes of the liberal movement were summoned to a fight for liberty on the line of dogma, and with "logic on fire" they made it. It has been our weakness to conceive their fight as handed on to us, instead of the liberty they achieved our opportunity. It was their labor to dethrone a creed that exercised an unrelenting tyranny; it is ours to build up life and character. We do not say the discussion of the old problems needs to be heard no more; we do say the burden of our prophetic work is not the emphasis of them. We do not say the reconstruction of theology on the line of science is not a task that well may engage us, but we do urge that we have in hand a task far higher and of more pressing moment. Can we enchant this Liberalism with life? Can we awaken it out of its lethargy? If not, with what grace can we ask an enlargement of our boundaries? How shall we break the bread of life for multitudes, if we cannot keep alive the few we have? This Pseudo-liberalism,—can we lift it from scoff to reverence? Can we redeem it from bitterness to peace? Can we offer it the appealing and winning vision? This by natural proximity is our field; and it is wide beyond the apprehensions of most; and the difficulties it offers are surely enough to tax our energies and give zest to our enterprise. By us, if by any, must that charmer's word be spoken. That word, however, is more insinuating than any our theological or philosophical dictionaries can furnish us. The missionary who goes to this field fails not through the Unitarianism or science that he carries, but the Christ he forgets to take along. While he descants upon the follies of Orthodoxy, he humors an antipathy; while he discourses of science, he may furnish entertainment, but he imparts not the influence that shall have regenerating power.

"We need, then, primarily for the furtherance of our work to revive the spiritual element, to fan to a flame our smouldering altar-fires. To convert men by argument is an experiment we have tried almost to the point of disaster. Something we need to do to reach interior sensibilities, something that shall color thought with praise, something that shall impart to our philosophies the winning grace and beauty of religion."

Progress in Theology as in Science.

In a paper read before the Synod of New York, the Rev. Edward S. Coe spoke of the relations of Christianity and science, concluding with the words,—

"The data of Christianity are invariable; but there has been progress in the understanding of them. It is no impeachment of the inspiration or even of the infallibility of the Scriptures to say that their meaning and scope have become plainer as time has gone on; that the nature and power of Christianity are more evident to us than they were, for example, to those for whose benefit the so-called 'Teaching of the Twelve Apostles' was written. It is simply to say that God reveals himself in history as well as elsewhere, and to claim, not for the apostles only, but for the whole Church, the promise, 'When he, the Spirit of Truth is come, he shall guide you into all the truth.' It seems impossible to believe that the human mind, which has the capacity of progress in everything else, should have none in religion. If Christianity is from God, it is reasonable to suppose that there is more in it than we have yet discovered.

"If so, it is to be expected that science and religion will not drift further apart, but draw nearer together. The recent brilliant discoveries and fascinating generalizations of the former led many of its votaries to imagine that it had the key to all mysteries, and that it left no place for religion. The sober second thought has already come; and it is plain that science has limits which it cannot pass, and that there remains, untouched, the vast realm of faith. On the other hand, the Church, seeing everything which it had cherished assailed, began to look more sharply into its possessions, to see if some wood, hay, and stubble were not mingled with the gold. That process is now going on, and is likely to go on. And one who knows what science is, and what Christianity is, can have no fear concerning the result. The result will be a Christianity which welcomes the revelation made in Nature as illustrative of that which is made in the Bible, and a science which gathers up its treasures, and, like the Persian Magi, lays them at the feet of Christ."

Converted from Rome.

The Scotch Church has been joined by Dr. Browne, lately a priest and a professer of metaphysics in the Roman Catholic Church. His ground of action is interesting:—

"Though for a number of years he had been dissatisfied with many of the Romish practices, and doubtful as to many of that Church's doctrines, yet he did not see his way clearly, and was continually held back by the bugbear of infallibility. But what, by the mercy of God, finally broke his fetters, was:

"(1) The Romish doctrine of Papal infallibility viewed in the light of the Pope's decision, in the Monaco divorce case. He had been one of the opponents of the doctrine prior to its proclamation by the Vatican Council. But as the bishops unanimously accepted it, and as he believed a General Council to be infallible, he submitted to its decision. But the decision in the divorce case mentioned, which annulled the marriage of the Prince of Monaco with the daughter of the Duchess of Hamilton, and at the same time declared the issue of that marriage legitimate, was in direct opposition to the decree of the Council of Trent, which declared that divorce *a vinculo* was in no case lawful. Here, then, was an infallible Pope contradicting an infallible Council,—contradicting what he himself required all his followers to believe.

"(2) Papal infallibility having thus shown itself a mere human invention, the Church's infallibility was also destroyed, since the infallible Church had pronounced him infallible. Having thus discovered that the Church had erred, all the Romish doctrines which were founded only on her decision necessarily fell to the ground."

The New Theology.

President Bacon, in his baccalaureate sermon to the graduates of the University of Wisconsin, began by saying,—

"Every period in the world's history is one waiting for a transfiguration. Just now there is a transfiguration of faith, a new theology, a reaching up of the thoughts of men, like sentinel peaks on the horizon, into the light of coming days. This is what we now wish to consider, the new theology, the silent and inevitable transformation which those truths are experiencing, which express our highest spiritual insight. No man has a right to speak with authority for the new theology. It is not a movement with defined limits and recognized leaders. It is a pervasive entrance of a new day in many degrees along a measureless horizon. All we venture to speak of is our own conception of the fundamental characteristics of these changes that are passing over reverential, wakeful, worshipful minds."

He then proceeded to set forth with amplification the identification of reason and revelation, of morality and religion, of the government of God and history, and of the natural and the supernatural. Under the last head he said,—

"The last identification of which we speak is that of the natural and the supernatural. These identifications are not absolute; they are not the loss of one element in another, but the inseparable union of two elements in one product. The supernatural becomes to the new theology the very soul of the natural, and the natural is regarded as the constant expression of the supernatural. The natural without the supernatural is the letter that killeth; the supernatural without the natural is the intoxication of faith. Even the most fixed things, the mechanical facts of the world, are pervaded by a subtle supernatural element of force which we must accept, and yet can in no way understand beyond the sensible terms in which it expresses itself. Every living thing is animated by an invisible presence, a spirit of life, which in all ways watches over it, and, from time to time, transcends every previous expression in new varieties."

Important Distinction.

The Christian Intelligencer has a wise word to say to parents and especially to Sunday-school teachers, who are always in danger of giving knowledge *about* and not knowledge *of* the Word:—

"Though it is very desirable that the religious education from childhood all the way up through life should be as thorough as possible, yet it must be remembered

that while this education is an important part, it is not all of religion. It is not for one moment to be supposed that when a person shall have acquired a given amount of Scriptural knowledge that he is then fit to be numbered with Christ's disciples. He may never have been an humble learner at Jesus's feet, and it is only such as are that are entitled to the distinction of discipleship. It is possible for the mind to be conversant with the Bible, and for the heart to never once throb with emotion at the potent touch of truth. Voltaire was well up in theology, and an outspoken infidel. Many of the most blatant infidels of the present day are men of bright intellects and versed in the Sacred Scriptures. Intellectuality is not spirituality. Truth must be spiritually discerned to become the power of God unto salvation. Information simply lodged in the mind is not an experience in the heart, and religion is essentially an experience. It is with the heart that man believeth unto righteousness, and with the mouth confession is made unto salvation."

A Noticeable Change.

A WRITER in the *N. Y. Independent*, commenting upon the departures which have been made from old ways, refers among other points to "the attitude of the Church as to the standing of other denominations," and says,—

"With us the attitude is that of one branch of the Church to other branches. With the Westminster Fathers it was no such thing. They seemed to have never dreamed of the 'branch' innovation or invention. With them, while there were Churches outside of Britain,—in Holland, for instance,—there was just the one Church in Britain, while all Independents, Baptists, etc., were 'sectaries,' heretics who were no more to be recognized as Churches or branches of the Church than the Samaritan conglomerates, or any others aloof from the regular establishment, were to be recognized among the Hebrews. They were the Church, and all others were something else. Not only something else but something opposite. Says the great Covenant: 'We believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm that this *only* is the true faith and religion pleasing God and bringing salvation to men. We *abhor* and *detest* all *contrary* religion and doctrine.' (Italics mine.) This is illustrated and emphasized by the whole course of the Westminster Assembly in relation to 'sectaries'; the course which, on the urgent and oft-repeated solicitations of that Assembly, culminated in the English Parliament enacting the truly terrific law for the suppression of all heresies, including those of Baptists, Congregationalists, etc. Here, again, there has been a stupendous departure from the Westminster way."

Child Nurture.

THE *Andover Review* for July, readable throughout, contains a specially good article by the Rev. James W. Cooper, on "Child Nurture in the Church." Mr. Cooper points out the mistake which has been made in supposing that children must experience an instantaneous conversion. As to the inherited nature he quotes

from E. H. Sears, that there are "inborn tendencies and biases to evil in the infant heart. If no recreative power shall infuse healing virtue and restore heavenly order, these hidden forces shall surely come forth and be dramatized on the face of the earth and ravage it in their terrible outgoings." This view, which Mr. Cooper accepts, is one which needs no introduction to a New-Churchman.

Mr. Cooper approves of that conversion whereby the child "emerges from infancy with the marks of God's grace upon him." He approves the sentiment that "boys and girls who become Christians normally become Christians gradually," and then proceeds to emphasize the need of training in the home and church.

Free Inquiry.

The pastoral letter of the bishops to the clergy and laity of the Episcopal Church was so condemnatory of free inquiry as to give sharp prominence to the words of Rev. W. Kirkus, of Baltimore, an Episcopal clergyman who wrote at the same time:—

"When we exclude any part of our creed from the play of free thought, we deprive it of all power over our lives, and we become incapable of imparting it to others. The revolt of unbelief is the inevitable consequence of the cowardice and disloyalty of faith. Why should men readily accept on a mere first presentation a religion confessedly mysterious, when its own disciples for generations refused to permit and effectively prevented all genuine inquiry, and even put men and women to death for daring to read the very documents which they were taught to regard as the ultimate tests of truth and duty? We have ourselves to thank for the strength and growth of modern infidelity. Nobody is afraid of thoroughly examining or allowing other people to examine what he himself thoroughly believes. So far is it from being true that 'limitation of free thinking' prevents irreverence, that the very opposite is true — namely, that nobody who fetters his own inquiring spirit either knows his religion for himself or can impart it to others."

Truth for Authority.

A correspondent of the *Christian Union* has given his views of the resurrection, taking a view which does not fully express, but harmonizes with the faith of the New Church on this point. Of the communication the editor says,—

"This view of the resurrection has much to commend it. It is substantially the view of Emanuel Swedenborg. But to those who do not accept Swedenborg as an inspired prophet, it can only be regarded as a probable hypothesis; for it is not capable of a scientific demonstration, nor is it taught by revelation, though not inconsistent with what revelation teaches on this subject."

Dr. Abbot, though frank and friendly, mistakes the attitude of our people. They draw their doctrine of the spiritual world and man's immediate resurrection from the Sacred Scriptures, which, when viewed in the light granted first to Swedenborg, are seen to be full of truth which he who runs may read, and which, we hope, Dr. Abbot will not always ignore.

Telepathy.

The *N. Y. Independent* has coined the word *Telepathy* to denote the communication of feeling without material means, and has requested facts to form the basis of a theory. Rev. R. A. Beard, of Fargo, D. T., has contributed an account of the strong impression he once felt to return home from a journey which he had begun. He yielded reluctantly to the irresistible pressure, and found his wife suddenly and fatally sick. Rev. R. P. Shaw, of Sturgis, Mich., speaks generally of feelings that certain people are to call upon him, and so on, which feelings are always confirmed by the event. Our people understand this to be due to the connection of minds through spirits, and will take much interest in the impending discussion.

The Revised Old Testament.

The following account is from Dr. T. W. Chambers, who writes, from London,—

"The British company have finished their work upon the text, and during the present week will complete the preparation of the Preface. But, as in the case of the New Testament, time will be taken to manufacture a supply of the various editions — four in number — sufficient to meet all demands. The careful printing and binding of so many volumes will occupy a number of months, and it is now supposed that the book will not be put upon the market before February next. The American company will not determine upon the precise nature and extent of the Appendix they will add until September, but this fact will be no obstacle in the way of the printing of the body of the work, since the addition can be made at any time. The standard edition (corresponding to the presentation copies of the New Testament) will make a fine set of books. It is to be in four volumes embracing (1) Genesis-Ruth, (2) I. Samuel-Esther, (3) Job-Canticles, and (4) Isaiah-Malachi. Having seen blank paper bound in precisely the form these books are to assume, and appropriately lettered, I am able to say that the result will amply gratify any lover of good printing and binding. As to the character of the revision itself, nothing yet is authoritatively known, but it seems to be tacitly understood among all parties that the authors have been much more conservative than their colleagues were in preparing the New Testament, in the main

confining themselves to such changes as were deemed indispensable, rather than extending them to all cases where they might seem desirable. But how far this is correct can be determined only by actual examination of the book."

Presbyterianism.

THE Pan-Presbyterian Council has had before it for four years a knotty question as to the admission of the Cumberland Presbyterians who are not strictly Calvinistics. Their application for admission was rejected in 1880, and was again strongly opposed at the recent meeting in Belfast, Ireland, by many conservative Americans. But their delegate was admitted this time by a great majority, which shows that the older countries are not quite so strict in their Presbyterianism as is the American Old School.

The Inter-Ecclesiastical Congress.

THE project for a meeting of churches on a plane above sectarian lines makes some progress, and it is now expected that such a meeting will be held at New Haven in May, 1885, "to promote Christian Union and to advance the kingdom of God by a free discussion of the great religious, moral, and social questions of the time."

New Class of Christians in Russia.

A REMARKABLE movement, which may be momentous in its distant results, is taking place among the Jews in Russia. A leading Jewish lawyer, Joseph Rabinowitz, after long advocating the return of his people to Palestine, has now changed his course and urges them to accept as their leader the Christian Jesus. His followers accept the New Testament, practise baptism, and receive the Holy Supper, and receive our Lord as their Messiah in a certain sense. From their "Confession of Faith," we make a few extracts:—

"There is need of a deep and inner moral renewal, of a spiritual regeneration. We must cast aside our false gods, the love of money as such, and in the room thereof must establish in our hearts a home for the love of truth as such, and for the fear of evil as such."

"The man who possesses all the qualifications of a leader — love of Israel, sacrificing of life, pureness, deep knowledge of human nature, earnestness in the exposal of the sins and evils of his people — we have, after careful research in all the books of the history of our people, found only in one man: in Jesus of Nazareth."

"We can say with a certainty that he — Jesus — alone has sought the welfare of his brethren. Therefore we should sanctify the name of our brother Jesus."

"We should receive the Gospel books into our houses as a blessing, and unite them with all the Holy Scriptures which were handed down to us by our wise men."

"We hope confidently that the words of our brother Jesus will bring us as fruit righteousness and salvation; and then the hearts of the people and the government will be turned to us in friendship, we shall have life and prosperity like other nations, who live in safety under the shadow of European laws, framed in the spirit of our brother, who has given his life in order to make the world happy and remove evil from the earth. Amen!"

Abusing the Truth.

THE well-known writer of "The Outlook" in *Every Other Saturday* was not fair to the doctrine of Divine Providence when he wrote,—

"The Swedish philosopher and seer more than intimates that certain men are fitted in this world by Divine Providence for the special service of governing and forcibly restraining those like them in the other world who need such treatment, and that their apparent success here is for the purpose of better preparing them for that use hereafter. Why they are sometimes kept here so long, is among the mysteries, which may be revealed —

"When we have shuffled off this mortal coil."

Catholic Uneasiness.

The Month, an English Catholic journal, has said,—

"Hundreds of thousands, not to say millions, in America, who ought to be Catholics, have voluntarily relinquished, or been robbed of their inheritance of faith. Some of them have drifted away from the belief of their childhood on the fatal tide of worldly interest, or ambition, or passion. Some of them, through no fault of their own, have been swallowed up in the flood of hostile influences, or by the bigotry of Protestant proselytism. Some were taught from their childhood to hate the religion of their forefathers. Others lapsed into indifference in the absence of all opportunities of practicing their religion. Some were led astray by the specious teaching of the skeptic. Others were brought up in schools and colleges where the name of God was unknown and religion was a tabooed subject. In one way or another, two or three million or more of the Church's children have now become her enemies, or, if not her open enemies, yet are torn irrevocably from her bosom and are deserters from the standard of faith."

Union in Italy.

IN the belief that, until Christians return to brotherliness, they cannot receive a blessing from on high we note that —

"The *Assemblea Promotrice*, lately held in Italy, for the advancement of the project of union of Protestantism in the kingdom, was a great success. The

Waldensian and Free Churches and the various missionary bodies were represented, and it was resolved unanimously that union is desirable and practicable. An evangelical Italian Congress will be held."

Congregationalist Worship.

THE newspapers are noting a change in the mode of worship of the Congregational Churches in Massachusetts: —

"The established order for many years had been about as follows: 1, invocation; 2, hymn; 3, reading the Scriptures; 4, prayer; 5, hymn; 6, notices; 7, sermon; 8, prayer; 9, hymn; 10, benediction. Now, out of three hundred and fifty churches in Massachusetts one hundred and sixty-three have responsive reading in some form; in one hundred the congregation unites with the pastor in repeating the Lord's Prayer; in sixty-five there is chanting in some form, generally the 'Glory be to the Father'; and in ten the Apostles Creed is repeated."

A Wise Judge.

THE first number of the *Andover Review* brought to light the good words of Justice Thatcher, who was called upon to give his opinion as to the terms of a bequest: —

"If it be objected that Calvinism and Christianity are identically the same, then it seems to me that the principle of the objection would be to give the preference to Calvin over Jesus as a religious instructor, and to rob the latter of some honor and glory which I have considered as belonging to him over all his followers and teachers."

Basis of Union Among Christians.

WE are pleased to have the *Christian Union* sound a note of the true ring, as when it says,—

"There is but one road to Christian unity. It is in turning the back upon formularies of doctrine which are not authoritative, which are valuable only or chiefly as historical landmarks, and going back to the one creed which is a unifier because it is a simple statement of historical Christianity, not a complicated philosophy of the universe. If there ever is a Church universal with a common faith, the symbol of that Faith will be, if not in exact phraseology, at least in spirit and essence, the Apostles' Creed. It is the earliest; the nearest the Master; the simplest and purest; unstained by blood of persecution or smoke of battle; the unquestioned faith of the Christian Church universal."

POCKET EDITIONS OF NEW CHURCH WORKS

Published by the American New Church Tract and Publication Society.

NEW JERUSALEM AND ITS HEAVENLY DOCTRINES. By EMANUEL SWEDENBORG. 116 pages. Flexible cover. Price, 10 cents.

THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM. From the Commandments of the Decalogue. By EMANUEL SWEDENBORG. 102 pages. Flexible cover. Price, 10 cents.

THE DOCTRINE OF THE NEW JERUSALEM CONCERNING CHARITY. A Posthumous Work of EMANUEL SWEDENBORG. New Translation from the Latin, by Rev. SAMUEL M. WARREN. 116 pages. Flexible cover. Price, 10 cents.

THE DOCTRINE OF FAITH. By EMANUEL SWEDENBORG. 116 pages. Flexible cover. Price, 10 cents.

EMANUEL SWEDENBORG. By a Bible Student. 134 pages. Flexible cover. Price, 10 cents.

OUR CHILDREN IN THE OTHER LIFE. By Rev. CHAUNCEY GILES. 142 pages. Flexible cover. Price, 10 cents.

TALKS WITH A PHILOSOPHER ON THE WAYS OF GOD WITH MAN. By T. S. ARTHUR. 108 pages. Flexible cover. Price, 10 cents.

New Church Missionaries will be supplied, free of cost, with as many copies of the above books as they can use.

Societies or individuals desiring copies for local distribution and missionary work, will be supplied at a liberal discount from the retail price, when ordered in quantities of not less than 100. Such orders must be addressed to the New Church Book Room, corner Chestnut and Twenty-second Streets, Philadelphia.

Orders from missionaries, or from individuals for smaller quantities at the regular price, can be sent to either the Philadelphia New Church Book Room, Chestnut and Twenty-second Streets, or to Mr. E. H. Swinney, No. 20 Cooper Union, New York, or to the Massachusetts New Church Union, 169 Tremont Street, Boston.

TRACTS

Published by the American New Church Tract and Publication Society.

REVISED SERIES. Containing Thirty-five Tracts. By various New Church Writers.

SECOND SERIES. Twenty-two Doctrinal Lectures. By Rev. CHAUNCEY GILES.

THIRD SERIES. Twenty-four Sermons. By Rev. CHAUNCEY GILES.

FOURTH SERIES. Twelve Sermons on Prayer. By Rev. CHAUNCEY GILES.

FIFTH SERIES. Seventeen Sermons. By Rev. JAMES REED.

SIXTH SERIES. Three Lectures on What the New Church Doctrines Teach and What they do not Teach. (Series not completed.)

SEVENTH SERIES. Six Sermons on Love and Light. By Rev. CHAUNCEY GILES. (Series not completed.)

EIGHTH SERIES. Four Sermons. By Rev. A. T. FROST, Rev. CHAUNCEY GILES, Rev. OLIVER DYER, and Rev. J. C. AGER. (Additions to be made.)

NINTH SERIES. On the Duty of Parents to Train Up their Children for Heaven. By Rev. CHAUNCEY GILES. Six Sermons in this Series have been issued.

A catalogue of these tracts will be furnished to any one who will write for it. They are uniform in size and style, are neatly printed on fine paper, and contain from 16 to 24 pages. When ordered singly the price is 2 cents each, without regard to the number of pages; 50 copies, 75 cents; 100 copies, $1.25. If ordered by mail, add 10 cents for every 50 copies.

A liberal discount is made to Societies, Associations, and individuals, who wish to obtain any of these tracts in quantities for distribution. Missionaries supplied free of charge with as many as they can use. Address I. N. Gregory, New Church Book Room, Chestnut and Twenty-second Streets, Philadelphia. E. H. Swinney, 20 Cooper Union, New York, or Massachusetts New Church Union, 169 Tremont Street, Boston.

FOR SALE AT THE BOOK SALESROOM.

Massachusetts New-Church Union Building,

169 Tremont Street, Boston.

Life: Its Nature, Varieties, and Phenomena.—By LEO H. GRINDON. pp. 578. $2.25.

A Manual of New-Church Doctrine. Designed for Sunday-school and Home Instruction.—By JOHN DOUGHTY. pp. 47. 50 cents.

The Soul and the Body: a Sermon to Medical Students. By REV. L. P. MERCER. pp. 31. 25 cents.

The Brain.—SWEDENBORG. Vol. I. The Cerebrum and its Parts. pp. 794. $7.50

Plain Talks on Avoided Subjects.—By HENRY M. GUERNSEY, M. D. pp. 120. $1.00.

Compendium of the Theological Writings of Swedenborg.—By SAMUEL M. WARREN. Revised edition, with portrait of Swedenborg, and with biographical introduction by HON. JOHN BIGELOW. Price reduced to $3.00.

Five Sermons on Marriage.—REV. C. H. MANN. Paper, 15 cents; 4 copies, 50 cents; 10 copies, $1.00.

Swedenborg Library.—Edited by B. F. BARRETT. 12mo, cloth, 50 cents per vol. Set of 12 vols., $5.00.

Observations on the Growth of the Mind.—By SAMPSON REED. $1.00.

The Fourth Gospel the Heart of Christ.—By REV. E. H. SEARS. Price reduced to $1.50.

Foregleams and Foreshadows of Immortality.—By REV. E. H. SEARS. $1.75.

Our Children in the Other Life.—GILES. Cloth. 50 cents.

Our Children in Heaven.—HOLCOMBE. $1.25.

Man as a Spiritual Being.—GILES. Cloth, 75 cents; Paper, 60 cents.

Any of the above-named books sent by mail, post-paid, on receipt of price.

NOTICE!

The following works have been issued in a neat, readable form, bound in limp cloth, at the extremely low price of TEN CENTS EACH:—

The Doctrine of Life. Swedenborg.
The Doctrine of Faith. "
The Doctrine of Charity. "
The New Jerusalem and its Heavenly Doctrine. Swedenborg.
Our Children in the Other Life. Chauncey Giles.
Talks with a Philosopher on the Ways of God with Man. T. S. Arthur.
Emanuel Swedenborg. John Hyde.
The Dooctrine of the Lord. Swedenborg.
The Doctrine of the Sacred Scripture Swedenborg.
The Laws of the Divine Providence; from the "Athanasian Creed." Swedenborg.

These ten books, in a neat box, sent postpaid for **ONE DOLLAR.** A remarkably good form for presenting information to a friend who wants to know what the New Church teaches.

MASSACHUSETTS NEW-CHURCH UNION,

169 TREMONT STREET, BOSTON, MASS.